THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

Songs of the Temple.

Levavi oculos meos.

To the hills I lift mine eyes,
Whence the beams of help arise,
As the bright sun's matin ray
Gilds the faint approach of day.
From the Lord my help proceeds,
Glorious in his gracious deeds,
Who the beauteous earth hath made,
And the bounds of heaven laid
Where the sun's enlightening sphere
Rolleth on from year to year,
And the burning hosts of night
Shine for ever calm and bright.

Though in devious paths we tread,
Round us still his love is shed,
Suffering not our foot to stray,
From the safe and narrow way.
He that still our life doth keep,
By his goodness, shall not sleep;
He that keepeth Israel,
Still in guiding care doth dwell,
Hourly watching o'er her lot,
Slumbering and sleeping not.
God himself is thy defence,
Guardian of thine innocence,
Tower of strength on thy right hand:—
Canst thou spurn thy Lord's command?

Though the burning sun doth shed
All its fervors on thy head;
Though the moon with sickly light
Struggles through the mists of night;
Held by his all-powerful arm
Sun nor moon shall work thee harm.
From all evil that may be,
God himself defendeth thee:
Safe from earth's impure control,
He shall keep thy trusting soul,
Going out and coming in,
From the power and taint of sin.
Thy Redeemer ever more,
Israel, trust him and adore. Elis.

THE CHURCHMAN.

Memoirs of the Life and Correspondence of Mrs. Hannah More. By William Roberts, Esq., Author of "The Portraiture of a Christian Gentleman." In two volumes. New York: Harper & Brothers. 1834.

It is really refreshing in these days, when the minds of men even more than their bodies are enfeebled by dyspepsia, devouring much, and digesting little, and, like the kine of Pharaoh, growing lean in an inverse ratio to the quantity they consume—it is refreshing, we say, at such a time, to see *one* book published which will please the superficial, improve the intelligent, and receive the hearty commendation of the serious reader. Such a book is the life of Hannah More. We took it up with high expectations, which have been more than realized. It contains a vast fund of entertainment and instruction. The biographer has not been guilty of the elaborate folly of writing a continued narrative, but has wisely suffered Mrs. More to tell her own story. In other words, he has published her correspondence, consisting of numerous letters, of which few could be spared, and some may be regarded as among the happiest specimens of epistolary writing in the language. Every body knows the charms of this kind of writing, and we therefore need but mention the names of Johnson, Horne, Wilberforce, Porteus, Kennicott, Chapone, Montagu, John Newton, Cecil, and many others of less note, (but whose letters possess equal attractions,) to insure the reader a delicious treat.

In one respect, at least, the life of Mrs. More is like herself and her works. It may be read by persons of all descriptions. The young and the old, the gay and the serious, will derive from it pleasure and profit. Ladies will read it with especial interest from an honest pride in the author, and a consciousness of the obligations which their sex owe to her; and if they say that the best letters in the volume are from female pens, neither politeness, nor good taste will allow us to differ from them. But the Christian reader will like it the best. The age was an eventful one in religious history, and Mrs. More was one of the chief instruments, in the hand of God, for accomplishing the change it underwent. The young reader will be surprised to learn the extent of *persecution* which Mrs. More encountered, notwithstanding the soberness of her piety, for the most simple and unpretending efforts to do good. Her agency in the establishment of Sunday schools is a most instructive and encouraging chapter to all who are engaged in this useful labor. Her defence to the Bishop of Bath and Wells is written with force and great dignity, and is indeed a model of that kind of writing. No person of renewed heart can observe without interest, and what is more without an increase of faith and heavenly-mindedness, the gradual developments of her Christian character; how she was preserved in prosperity, and sanctified by affliction; what a just appreciation she set on the world, and with what entireness she renounced herself, and relied on the merits of the Lamb of God.

We advise the reader to proceed in the book with moderation, for if he reads too fast he will fancy his head is turned into a picture gallery. As we write, the images of the lively Mrs. Boscawen, the piquant Mrs. Montagu, the clever Mrs. Carter, the mild Bishop Horne, the complacent countenance of John Newton, and even the stately Magee, and the solemn visage of the Rev. Mr. Bean, are all dancing in the imagination. We mean to say that the letters have a high degree of individuality. One of her most frequent correspondents is Bishop Porteus. His letters, indeed, are too faithful a transcript of his lordship's mind to have much in them that is striking or original. The letters of John Newton, with their characteristic defects, have many happy thoughts, and a vein of piety, which, with a little working, yields true gold. And one of the letters of Cecil is more characteristic of that laconic and weather-beaten soldier of the cross than any that we have ever seen.

We love and respect the memory of Hannah More. She has amused us in infancy, and instructed us in manhood. Before we knew what fiction meant, Black Giles, the poacher, and Betty Brown, the orange girl, helped to work in us the love of whatever is true, honest, and of good report. And in the strictures on Female Education, and the Life of St. Paul, we have found the lessons of a discriminating morality, and a sound and cautious theology inculcated, not with the transient glow of passion, but with those dews of piety which fall gently and deeply into the soul. We mention this, that it may go to qualify our estimate of the book. If the reader takes it up with the same prepossessions he will probably form the same opinion of its merits.

It would be impertinent here to pronounce a eulogy on Hannah More, but we cannot close this brief notice of the present work without desiring the reader to form his own opinion of her mind and writings, and not trust to the dictates of the English reviews, most of which have an influence in this country which they do not merit. That Hannah More is to be placed on the first class of authors nobody, we suppose, will assert. But to attribute her eminence to adventitious circumstances, and deny her the praise of extraordinary powers of mind, is either sheer folly, or folly with a secret leaven of envy. The mind that could influence, and permanently influence, persons of all ranks in society, from the peasant to the prince, must have possessed uncommon force and originality: nor will any body dispute this, with deference be it said, who will be at the pains to distinguish what is forcible from what is dashing, and what is original from what is eccentric. If Hannah More had put forth the same abilities to give currency to some fantastic and pernicious theory in morals or religion that she has exerted in behalf of the fundamental truths of the Gospel, and the every-day duties of life, she would have left a distinct impression on her age, and the world would have lauded her to the skies as a great genius. The world, however, is prone to idolatry in intellect as well as religion: and one of its grossest illusions, of which there are about as many illustrations as there have been deviations from the Word of Truth, has been to mistake what is singular for what is great: and having hewn out for itself a false god, it never fails to fall down and worship it.

We annex a few passages selected from a part of the first volume, and a highly interesting letter respecting the last moments of Dr. Johnson.

Did you hear of a woman of quality, an earl's daughter, perishing for want the other day, near Cavendish-square? The sad story is, that she had married an attorney, a bad man, and had several children; they all frequently experienced the want of a morsel of bread. Lady Jane grew extremely ill, and faint with hunger. An old nurse, who had never forsaken her mistress in her misfortunes, procured by some means a sixpence; Lady Jane sent her out to buy a cow-heel; the nurse brought it in, and carried a piece of it to her mistress; "No," said she, "I feel myself dying—all relief is too late; and it would be cruel in me to rob the children of a morsel, by wasting it on one who must die,"—so saying, she expired. I leave you to make your own comments on this domestic tragedy, in a metropolis drowned in luxury. What will Sally say to side dishes and third courses now?

Yesterday we dined at the Bishop of Salisbury's.* Dr. Heberden, Dr. and Mrs. Kennicott, Mythology Bryant, and Mrs. Carter. With Mr. Bryant I always have some delightful conversation; he is not only a very able, but a pious man, and has devoted his pagan learning to truly Christian purposes. I spent the afternoon on Tuesday with Mrs. Delany and the Dutchess of Portland. I think that charming dutchess very much broken in her looks; and she is not likely to be cured by her son's being appointed premier to this distracted country. His ministry, I suppose, will be still shorter than his viceroyalty was. These labors and vicissitudes are the blessings of greatness. Even riches do not make rich. I should be glad to know what our friend Dr. Stonehouse would say to such new-fashioned doctrines as I have lately heard in a charity-sermon on a Sunday by a dignified ecclesiastic, and a popular one too, but I will not tell his name: he told the rich and great that they ought to be extremely liberal in their charities, because they were happily *exempted* from the *severer virtues*. How do you like such a sentiment from a Christian teacher? What do you think Polycarp or Ignatius would say to it?

Is it not very melancholy when you go to see our solitary mother? I endeavor to think of it as little as I can, but in spite of my endeavors, it mixes with all my thoughts. Saturday, we had a dinner at home; Mrs. Carter, Miss Hamilton, the Kennicotts, and Dr. Johnson. Poor Johnson exerted himself exceedingly; but he was very ill, and looked so dreadfully that it quite grieved me. He is more mild and complacent than he used to be. His sickness seems to have softened his mind, without having at all weakened it. I was struck with the mild radiance of this setting sun. We had but a small party of such of his friends as we knew would be most agreeable to him; and as we were all very attentive, and paid him the homage he both expects and deserves, he was very communicative, and of course instructive and delightful in the highest degree.

Did I tell you that the Bishop of Chester's Sermons were out of print in eight days? I hope the age is not so bad as we took it to be; and yet it cannot be very good neither, when the strawberries at Lady Stormont's breakfast last Saturday morning cost one hundred and fifty pounds.

Miss Hannah More used to repeat, from her friend Mrs. Kennicott, a little anecdote of Dr. Kennicott, which strikingly proves how much the love of the sacred volume grows with its perusal. During the time he was employed on his Polyglot Bible, it was her constant office, in their daily airings, to read to him those different portions to which his immediate attention was called. When preparing for their ride, the day after this great work was completed, upon her asking him what book she should now take, "Oh," exclaimed he, "let us begin the Bible."

When Dr. K. had an audience of the King to present his work, his Majesty asked him, what upon the whole had been the result of his laborious and learned investigation? To which he replied, that he had found some grammatical errors, and many variations in the different texts, but not one which in the smallest degree affected any article of faith or practice.

In the post-chaise, Mrs. K. and I read our worthy friend, the Dean of Canterbury's* Letters on Infidelity. We have both a high esteem for his worth and parts; but could not help wishing, as we went along, that he had suppressed a great part of this book: it will not add to his reputation, nor (though extremely well intended) can it do much good. He attacks the infidels in their own way with gaiety and humor; but irony is a figure which it requires great skill to manage, and I am sorry to say, he is sometimes low where he intends to be humorous; *au reste*, there is some good argument, and I like almost all the latter part.

DR. JOHNSON.

He sent the other day for Sir Joshua; and after much serious conversation told him he had three favors to beg of him, and he hoped he would not refuse a dying friend, be they what they would. Sir Joshua promised. The first was that he would never paint on a Sunday; the second that he would forgive him thirty pounds that he had lent him, as he wanted to leave them to a distressed family; the third was that he would read the Bible whenever he had an opportunity, and that he would never omit it on a Sunday. There was no difficulty but upon the *first* point; but at length Sir Joshua promised to gratify him in all.

My dear Friend,—I ought to apologize for delaying so long to gratify your wishes and fulfil my promise, by committing to paper a conversation which I had with the late Rev. Mr. Storry, of Colchester, respecting Dr. Johnson. I will now, however, proceed at once to record, to the best of my recollection, the substance of our discourse.

We were riding together near Colchester, when I asked Mr. Storry whether he had ever heard that Dr. Johnson expressed great dissatisfaction with himself on the approach of death, and that in reply to friends who, in order to comfort him, spoke of his writings in defence of virtue and religion, he had said, "Admitting all you urge to be true, how can I tell when I have done enough?"

Mr. S. assured me that what I had just mentioned was perfectly correct; and then added the following interesting particulars.

Dr. Johnson, said he, did feel as you describe, and was not to be comforted by the ordinary topics of consolation which were addressed to him. In consequence he desired to see a clergyman, and particularly described the views and character of the person whom he wished to consult. After some consideration a Mr. Winstanley was named, and the Doctor requested Sir John Hawkins to write a note in his name, requesting Mr. W.'s attendance as a minister.

Mr. W., who was in a very weak state of health, was quite overpowered on receiving the note, and felt appalled by the very thought of encountering the talents and learning of Dr. Johnson. In his embarrassment he went to his friend Colonel Pownall, and told him what had happened, asking, at the same time, for his advice how to act. The Colonel, who was a pious man, urged him immediately to follow what appeared to be a remarkable leading of Providence, and for the time argued his friend out of his nervous apprehension; but after he had left Colonel Pownall, Mr. W.'s fears returned in so great a degree as to prevail upon him to abandon the thought of a personal interview with the Doctor. He determined in consequence to write him a letter: that letter I think Mr. Storry said he had seen,—at least a copy of it, and part of it he repeated to me as follows:—

Sir,—I beg to acknowledge the honor of your note, and am very sorry that the state of my health prevents my compliance with your request: but my nerves are so shattered that I feel as if I should be quite confounded by your presence, and instead of promoting, should only injure the cause in which you desire my aid. Permit me, therefore, to write what I should wish to say were I present. I can easily conceive what would be the subjects of your inquiry. I can conceive that the views of yourself have changed with your condition, and that on the near approach of death, what you once considered mere peccadilloes have risen into mountains of guilt, while your best actions have dwindled into nothing. On which ever side you look you see only positive transgressions or defective obedience; and hence, in self-despair are eagerly inquiring, "What shall I do to be saved?" I say to you, in the language of the Baptist, "Behold the Lamb of God!" &c. &c.

When Sir John Hawkins came to this part of Mr. W.'s letter, the Doctor interrupted him, anxiously asking, "*Does he say so?* Read it again, Sir John!" Sir John complied: upon which the Doctor said, "I must see that man. write again to him." A second note was accordingly sent: but even this repeated solicitation could not prevail over Mr. Winstanley's fears. He was led, however, by it to write again to the Doctor, renewing and enlarging upon the subject of his first letter; and these communications, together with the conversation of the late Mr. Latrobe, who was a particular friend of Dr. Johnson, appear to have been blessed by God in bringing this great man to the renunciation of self, and a simple reliance on Jesus as his Saviour, thus also communicating to him that peace which he had found the world could not give, and which, when the world was fading from his view, was to fill the void, and dissipate the gloom, even of the valley of the shadow of death.

I cannot conclude without remarking what honor God has hereby put upon the doctrine of faith in a crucified Saviour. The man whose intellectual powers had awed all around him was in his turn made to tremble, when the period arrived at which all knowledge is useless, and vanishes away, except the knowledge of the true God, and of Jesus Christ, whom he has sent. Effectually to attain this knowledge, this giant in literature must become a little child. The man looked up to as a prodigy of wisdom must become a fool that he might be wise.

What a comment is this upon that word, "The loftiness of man shall be bowed down, and the haughtiness of men shall be laid low, and the Lord alone shall be exalted in that day."

The following remarks from the Editor of the Gambier Observer are well worthy of the attention of our readers.

We have spoken of original communications, and the subject has often been alluded to in our pages, but we are induced again to bring it before our friends of the clergy and laity, from a conviction that it has not received the attention it deserves. We are aware that the clergy are all working men; and that of any order or calling in this community, very few enjoy any thing like literary leisure. "If thou hast *much*, give plenteously:" this exhortation may not apply in the present case: every man amongst us, it is admitted, is occupied more or less in making provision for the daily or weekly recurring wants of his family or parish. Still let him remember the other half of this apocryphal, but orthodox precept: "If thou hast *little*, do thy diligence gladly to give of that little." Cannot the clergy and educated members of our Church do *something?* If labored articles are not to be expected, can they not furnish matter from the spontaneous overflowings of their own hearts, under the merciful and faithful providence of their heavenly Father? If they find no time for the examination and discussion of deep, fundamental principles, can they not give us and our readers local information? We are persuaded that not a month passes away in our parishes, without furnishing something of interest to an observant eye, fixed upon the movements of society, and the cause of Christ, and there seems to be no sufficient reason why the fruits of such observation should not be extended widely throughout the community. Surely it is not the irksomeness of putting a few thoughts on paper, which prevents the discharge of so plain a duty; we would rather suppose it the erroneous idea that the matter is of no interest to others, and is not worth the trouble. Now this *may* be the case—we do not deny it; but it is so, much more seldom than is generally supposed. As a general remark, there is nothing so interesting to our readers as local information. In our Conventional Journals, nothing is read with more avidity than the parochial reports. For the same reason, any unofficial intelligence in our columns, will always be acceptable. We do not mean, however, that the subject must be one which belongs strictly and exclusively to our communion: far from it; we have a better opinion of our readers, than to entertain the thought even for a moment. "Is the welfare of man or the honor of Christ concerned?" This is the question which determines the suitableness of any communication for the Observer, whether relating to facts or principles.

BOOK OF COMMON PRAYER.

We advert to this subject again to state, that one of the English Wesleyan missionaries at Gibraltar has recommended a translation of the Book of Common Prayer as best adapted to the wants of Spain, and the suggestion appears to us obviously judicious. There is less in it to offend the prejudices, and more to satisfy the inquiries of those who desire a general view of Christianity, as received by Protestants, than any *uninspired* book with which we are acquainted. A large part of it is occupied with judicious selections from Scripture, another part with forms of devotion which, without reference to the opinions of those who use them, have been esteemed by some of the greatest men of other denominations superior to all others in propriety, fulness and beauty. In another part is found what we believe to be the best summary of Christian doctrine which has ever been framed, the thirty-nine articles, avoiding most happily the extremes of diffusive minuteness and defective generality. The catechism also contains in more simple language, and to a more limited extent, a view of the great outlines of Christianity. These, with a beautiful selection of devotional poetry, are combined in a single volume of moderate size.

An instance of the effect of our devotional services upon one long accustomed to the rites of the Roman Catholic Church, but dissatisfied with its corruptions and superstitions, occurs in the experience of the Rev. Blanco White, once an ecclesiastic in Spain, but now a clergyman of the Church of England. While in his native country, knowing no form of Christianity but that in which it is exhibited by the Church of Rome, and not being able after all his efforts to continue in the belief of such a system, he ceased to believe in Christianity itself. While in this state of mind, he attended from curiosity the services of an English Church.

"The prayers," he says, "though containing what I did not believe, appeared to me *solemn* and *affecting*. I had not for many years entered a Church without feelings of irritation and hostility, arising from the ideas of oppressive tyranny which it called up in my mind: but here was nothing that would check. sympathy, or smother the reviving sentiments of natural religion, which Paley had awakened. It happened, that before the sermon was given Addison's beautiful hymn,

'When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love, and praise!'

"At the end of the second verse my eyes were streaming with tears: and I believe that from that day, I never passed one without some ardent aspirations toward the author of my life and existence." *

Another evidence of the general adaptation of the Prayer-book to the wants of religious inquirers and worshippers throughout the world, we find in the speech of the Rev. J. F. Schroeder, at the late anniversary meeting in New-York. It is contained in the following interesting extract from the report of his speech in the Churchman:

[Here follows the extract respecting Mr. Winslow.]

Mr. Schroeder also referred, in speaking of China, to the recent labors of Dr. Morrison, (not an Episcopalian,) in translating the Book of Common Prayer into the Chinese language, and there are multitudes of other facts which might be adduced to prove the general utility of the Prayer-book and the universal adaptation of forms of prayer to the public worship of Christian assemblies throughout the world. We beg leave to add that these and similar statements in our pages are not made from the influence of a boasting spirit. We feel too much humbled, in view of the little use which Episcopalians have made of the advantages they possess, to speak of them in such a spirit. We have no wish that these advantages should be peculiar to ourselves; on the contrary, we would make them known to others, that they may be partakers with us of the common benefit. Seeking, as we honestly do, the extension of Christ's kingdom, we must recommend the means which we believe to be most in accordance with the injunctions of Scripture and the teachings of experience for the promotion of this end. The only question in such a case is, whether the means proposed be conducive to the end; and as this is a question for the calm exercise of judgment, its discussion need not in the least degree infringe upon the exercise of *charity*. Our desire is, under the full influence of this heavenly virtue, to "prove all things," and "hold fast that which is good."—*Episcopal Recorder*.

Counsels to Young Men on Modern Infidelity, and the Evidences of Christianity. By John Morrison, D. D., Author of 'An Exposition of the Book of Psalms,' &c. Boston: James Loring, 1834.

Many points of the evidences are here stated with great strength and clearness. The style is impassioned and energetic. Such views as are calculated to prepossess the affections are introduced first, and the mind is thus better prepared for the consideration of miracles and other branches of external evidence. On the subject of the Inspiration of the Scriptures Dr. Morrison has the credit of taking high and strong ground. We give an extract.

"But what an object of astonishment and wonder do we behold in 'the man Christ Jesus!' Trace the son of Mary and Joseph from the manger at Bethlehem to the cross on Calvary, and what a combination do you witness of all that is innocent and pure and benevolent! Here is wisdom the most profound in the absence of all the ordinary means of acquiring it. Here is a being in whom all the social and relative affections are not only seen to advantage, but in absolute perfection. Here are humility and dignity perfectly combined;—the loftiness of moral excellence, without a single approximation to the feeling of contempt for others. Here is a sanctity of character which never yielded to a single temptation, and never deviated from the path of rectitude in a single instance, combined at the same time with a condescension and mercy which never spurned the miserable, and never frowned on the trembling penitent conscious of his guilt and pleading for forgiveness. Here is one who never resented an injury, and never forgot a kindness; who never thought of an enemy, but to bless him, or of a faithless friend, but to pity and forgive him. Here is one whose days were devoted to the exercises of active benevolence, and whose nights were spent in communion with his God; who sought no reward of all his generosity; who wept tears of anguish over the approaching fate of those who persecuted him at every step of his existence with unabating cruelty; and who spent his last breath in praying for his guilty and relentless murderers. Whence such a character as this? Was it from earth or heaven? If from earth, then where can we look for its great *archetype?* Not, surely, in the Gentile world; for it infinitely surpassed even the *ideal* models which were laid down by the purest and most enlightened of its philosophers. Not in the Jewish world, for even its most cherished patriarchs were chargeable with innumerable imperfections; and in the days of Jesus of Nazareth, the great body of the nation were peculiarly degraded, both as it respected the acquirements of the understanding, and the habits of the life and conduct. Whence, then, this mysterious and wonderful personage—this Being so unlike all the generations of men who had preceded him or who have followed after him, yet clothed in a human form, possessed of human sympathies, and subject to human woes? No wonder that *Rousseau*, in his exquisite and well-known contrast between Socrates and Christ, should feel himself constrained to remark, that 'the inventor of such a personage would be a more astonishing character than the hero.'* 'Is it possible,' said he, speaking of the Bible and of the character of Christ, 'is it possible that a book, at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should himself be a mere man? Do we find that he assumed the tone of an enthusiast or ambitious sectary? What sweetness, what purity in his manner! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what sublimity, what truth in his replies! How great the command over his passions! Where is the man, where is the philosopher, who could so live and so die without weakness, and without ostentation? When Plato described his imaginary good man, loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he described exactly the character of Jesus Christ: the resemblance was so striking that all the fathers perceived it.' Yet this was the strange and unhappy man who, through the wickedness and pride of his heart, declared, 'I *cannot* believe the Gospel.'"

Bishop Sherlock, in contrasting the character of Jesus Christ with that of Mahomet, has, in one of the most beautiful personifications in our language, finely touched the argument for the truth of Christianity here contended for. 'Go,' says he, 'to your Natural Religion; lay before her Mahomet and his disciples arrayed in armor and in blood, riding in triumph over the spoils of thousands and tens of thousands who fell by his victorious sword; show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry him into his retirements. Show her the prophet's chamber, his concubines and wives; let her see his adultery, and hear him allege revelation and his divine commission to justify his lust and his oppression.

'When she is tired with this prospect, then show her the blessed Jesus, humble and meek, doing good to all the sons of men, patiently instructing both the ignorant and perverse; let her see him in his most retired privacy; let her follow him to the mountain, and hear his devotions and supplications to God. Carry her to his table to see his poor fare, and hear his heavenly discourse. Let her see him injured, but not provoked; let her attend him to the tribunals, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, and let her view him in the agony of death, and hear his last prayer for his persecutors, "Father, forgive them, for they know not what they do."

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* Dr. Barrington.

* Dr. Horne.

* Another extract relative to Mr. White's subsequent course will be acceptable to those who have not read his practical and internal 'Evidence against Catholicism.' "The day arrived at length, when convinced of the substantial truth of Christianity, no question remained before me, but that of choosing the form under which I was to profess it. The deliberation which preceded this choice was one of no great difficulty to me. The points of difference between the Church of England and Rome, *though important*, are comparatively few: they were beside *the very points which had produced my general unbelief*," &c. Letter 1st.

* Works, vol. v. pp. 215–218.

'When Natural Religion has viewed both, ask—which is the prophet of God? But her answer we have already had when she saw part of this scene through the eyes of the centurion who attended at the cross; by him she spake and said, "Truly this man was the Son of God."'—*See Sherlock's Sermons.*

To the Editor of the Christian Watchman.

My dear Sir,—Allow me to correct a remark which you have copied into your paper of this morning, from the Christian Secretary, relative to the Unitarianism of the Stone Chapel, in this city. This article says, "The first minister in Massachusetts, who openly avowed Unitarianism, was Dr. Freeman, the Episcopal Rector at the Stone Chapel—a proof that the Liturgy and thirty-nine Articles are not an effectual safeguard of truth, or a barrier against error." *It is not true* that Dr. Freeman was *ever* an Episcopal Rector; nor is it correct to speak of the Stone Chapel as an Episcopal Church becoming Unitarian. Such a case, (of an Episcopal Church becoming Unitarian,) *has never yet in one single instance occurred.* Whether or not this is owing to the Liturgy and thirty-nine Articles being "an effectual safeguard of truth and a barrier against error," I leave your readers to judge. My only object at present is, to state facts, and correct the impression conveyed by the article to which I have alluded.

It is true that the Stone Chapel, or King's Chapel, as it was then called, was originally connected with the Church of England; but in the troubles of the Revolution, its members mostly left the country, and the Chapel was closed from November, 1776, to the autumn of 1777, and was then opened, *not for Episcopal services*, but for the congregation of the Old South, who occupied it till February, 1783. Then but few of the original proprietors remaining, and these few caring but little about the Church, they declared the pews of the majority to be forfeited, on account of their absence, and sold them to persons, who, according to a protest published at the time, "never were of the Episcopal Church, and who hold sentiments diametrically opposite to said Church." Under these circumstances, Mr. Freeman was chosen pastor, and applied for Episcopal ordination; but his sentiments not being consistent with that "effectual safeguard of truth and barrier against error,"—"the Liturgy and thirty-nine Articles," his application was not successful, and he received his sole authority to preach, from his own congregation, no clergyman being present on the occasion.

These are well known historical facts, which cannot be disputed; and hence it is a misnomer to call the Stone Chapel an Episcopal Church, in any sense of the term; or to speak of Dr. Freeman as having ever been an Episcopal clergyman.

Yours, my dear Sir, with much respect,
Friday, Oct. 3, 1834. J. W. I.

COMMUNICATIONS.

To the Editor of the Churchman.

Sir,—In the Churchman of October 4, I observe two articles based on the assertion, that "Bishop Sherlock was a Unitarian," alleged to have been *made* in the Christian Register of September 6. However true the matter of these articles may be, the affirmation, on *which* they are grounded, is a printer's mistake. For "Trinitarian," as the manuscript stood, the type-setter inadvertently put "Unitarian." The error was subsequently detected, and if you will turn to the first or second number after September 6, (I cannot say which, not having the papers by me,) you will find the correction made, and the sentence running thus—"Bishop Sherlock was a *Trinitarian.*" The writer was giving credit to the Bishop for intellectual gifts of a high order, and not fearing to acknowledge mental greatness when in an opponent, added that this man, so richly endowed, was yet a Trinitarian. I presume, Sir, you will deem it an act of but simple justice to give insertion to this correction of an error. Unitarian.

For the Churchman.

ON THE GOVERNMENT OF THE CHURCH.

Christians are never represented, in any part of Scripture, as united solely by consent of opinion, similarity of manners, and reciprocation of kind offices, flowing from mutual love and affection. They are represented collectively, as incorporated into a spiritual society; and, individually, as members of this society, which is called the kingdom, the family, the fold, the vineyard, and the body of Christ. But the name by which it is most commonly distinguished, is the *Church.*

The privileges of the Church are as extensive and as precious as the promises of Jesus Christ. Baptism, the rite by which mankind are received into the Church, confers a *stipulated right* to these privileges, and, consequently, to the guidance of the Holy Spirit here, and to the reward of eternal life hereafter. For this reason, *the* Lord *added to the Church daily such as should be saved.* That the same continues to be the way in which he makes the lost race of Adam partakers of salvation, is to be concluded from his not having, by any new revelation, declared the contrary. Hence, therefore, appear the distinguished happiness of the members of the Church, and the general necessity of communion with this blessed society, in order to participation of that happiness.

It is presumable that the Church, the inheritor of God's promises in Christ, being a society, has some appropriate form of government, instituted to preserve order and peace among its members, and to facilitate the attainment of the ends specially intended by its divine Founder, in erecting it. Upon comparing the commission which Jesus gave to his Apostles, with the manner in which they, under the direction, and with the assistance of the Holy Spirit, executed that commission, necessary implication renders it perfectly evident, that Episcopacy is the form of government which was prescribed for the Church, and settled in it. The evidence in attestation of this fact, plentifully supplied by the Epistles to Timothy and Titus, and to the seven Angels of the seven churches in Asia, receives the amplest confirmation from the polity which obtained in the Church at the beginning of the second century. It was universally, without one single exception, Episcopacy.

Here the testimony of the two fathers, Clement and Polycarp, contemporaries of the Apostles, is, on all hands, allowed to be admissible. Now, Clement, in his Epistle to the Corinthians, speaking, without doubt, of the ministers of the Christian Church, distinguishes them by the allusive names of High-Priest, Priests, and Levites. Polycarp, in his Epistle to the Philippians, does not, indeed, mention expressly the order of Bishops. That epistle, however, clearly implies the existence of such an order in the Church. Besides, who were Clement and Polycarp? The former was Bishop of Rome, and the latter was Bishop of Smyrna, by the very appointment of Apostles themselves.

But is not the testimony of the early Fathers in general appealed to, with confidence, in proof of the genuineness and authenticity of the books of the New Testament? Can the *same testimony*, then, in proof of the apostolic institution of Episcopacy, be rejected without admitting by such rejection, that it deserves no credit; and giving infidelity a manifest advantage over Christianity? No. For the sake of consistency and of truth, therefore, it is entitled, in the one case, to the same regard that it so readily and so deservedly obtains in the other.

The universal prevalence of Episcopacy, at a period so early as the year 100, is a demonstration that the Apostles, in settling the government of the Church, acted all upon the same plan, never thought of assimilating that government to the civil forms existing in the respective countries of their different converts, and, therefore, afforded to after times no precedent for considering such assimilation lawful, and attempting it upon the principles of prudential expediency and political accommodation.

Indeed, Episcopacy, when regarded, agreeably to the premises, as a *positive ordinance*, appointed for special purposes, and *conjoined with the Divine promises*, appears, in the fullest light, not to be a temporary institution, which may be superseded by whatever human caprice or human folly supposes more eligible, but the *standing* form of government in the Church, which is, in obedience to the will, and in expectation of the blessing of Christ, to be preserved carefully, and submitted to dutifully.

As a ministry duly authorized has an inseparable connexion with the Church's divinely prescribed and unalterably settled form of government, and is necessary for many important purposes, and particularly for the valid administration of the sacraments, the Apostles, before they left the world, committed to others the power of ordination, which Christ had delegated to them, to be, for the perpetuating of such a ministry, conveyed by imposition of hands and prayer, throughout all ages, and without interruption to the end of the world. That the persons to whom the Apostles entrusted this delegated transmissive power, were thereby raised to the office, and invested with the jurisdiction of bishops, may be apparent to the eye of prejudice itself from the appointment of Timothy to preside over the Church of Ephesus, and of Titus to preside over that of Crete; and, also, from the character and authority ascribed in the Apocalypse to the Angels of the seven Asiatic churches.

From the days of the Apostles to those of Calvin, the power of ordination was believed to flow in the sole channel of episcopal succession, and to be the exclusive privilege of episcopal superiority. During all that time, accordingly, episcopal ordination and no other was looked upon as valid. Ordination by presbyters, in the very few instances of its occurrence, was treated with derision, as a mere nullity.

Thus do necessary implication and credible testimony evince the apostolic institution, and the permanent obligation of Episcopacy. Let not this evidence be overlooked as inconsiderable, and slighted as incompetent; for it will be found, upon due attention, that this evidence determines the questions concerning the number of books composing the Sacred Canon, the practice of infant baptism, and the observance of the first day of the week; and proves patriotism, gratitude and friendship to have the sanction and recommendation of the Gospel. Indeed, it is evidence which ascertains, with sufficient perspicuity, the truth in every point which requires its application for this end; and which, therefore, should be acquiesced in by all who do not affect an extravagant and captious skepticism, by all who do not resolve on seeing and choosing within limits marked out by party, and respected for the purposes of party.

That there is, by Divine appointment, no order in the Church superior to that of presbyters, is an opinion which was first hatched, at the end of the fourth century, by one Aerius, an Arian, upon his being disappointed in the hope of obtaining a bishopric. This opinion, for which Aerius was placed by his contemporaries in the black list of heretics, has not been unacceptable to certain Romanists, who, to advance the unlawful pretensions of the popes, have contested the just rights of the bishops. The popes themselves, to confirm or extend their usurpations, have, on many occasions, endeavored, as far as they could, to depress episcopal authority, and to act as if they really were the source and centre of all power and jurisdiction in the Church. At the Reformation, some Protestants, when they threw off the papal yoke, expressed becoming respect for Episcopacy, as it flourished in the primitive Church, and as it is restored to its original purity in the Church of England. Notwithstanding, they set up among themselves a new form of Church government, forced to this innovation, according to their apologists, by the infelicity of their situation, which precluded them from the means of obtaining regular Episcopacy. But since that period, Episcopacy, ordained by the Head of the Church, for her government, for the conveyance of her Divine commission, and the continuance of her sacred ministry, has been condemned as unlawful, and renounced as sinful in maintenance of the principle of ecclesiastical equality. Upon this principle, which, however, is sanctioned by no command which God has given to his Church on earth, nor countenanced by any arrangement which he has made among the blessed in heaven, rests the form of Church government which is called Presbyterian.

Accordingly, the Presbyterian declares, that "Christ has instituted a government, and governors ecclesiastical in the Church; that no man ought to take upon him the office of a minister of the Gospel, unless he be lawfully called and ordained thereto; that neither of the sacraments may be dispensed by any but a minister of the word, lawfully ordained; that every minister of the word is to be ordained by imposition of hands and prayer, with fasting, by those preaching presbyters to whom it doth belong; and that ordination is the act of a presbytery; that is, of the ministers within a particular district, who are all held to be equal in rank and authority."

Although the Presbyterian religion has abjured Episcopacy, and is *unique*, by being, in the rigidest sense, anti-episcopal, yet it admits, that the form of ordination in the Protestant Episcopal Church is valid, as to substance, and forbids it to be disclaimed by any who have received it.

The Episcopal Church declares that "it is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same; that those are lawfully called and sent which be chosen and called to this work by men who have public authority given them in the congregation or Church, to call and send ministers into the Lord's vineyard; that it is evident unto all men, diligently reading holy Scripture, and ancient authors, that from the Apostles' time there have been these three orders of ministers in Christ's Church, Bishops, Priests, and Deacons; and that no man is a lawful Bishop, Priest, or Deacon, without episcopal consecration or ordination."

As to the ecclesiastical officers whom the Presbyterians call *elders*, their name and function are as little known in the Episcopal Church, as they were in the primitive. Thus, both the Presbyterians and the Episcopal Church suppose the Church to be a spiritual society, founded by the Saviour of the world; maintain the government of it to have been by Him settled; and insist on the necessity of a lawful ordination, in order to the discharge of the ministerial office. But if we except the comparison of the Episcopal Church, which likens the Church to the ark, and the declaration of the Presbyterians, that "out of the visible Church there is no ordinary possibility of salvation," their agreement on this subject goes no farther.

The Presbyterians affirm, that there is a perfect parity among the ministers of Christ. The Episcopalians assert that they consist of three distinct orders. The Presbyterians place the power of ordination in a presbytery. The Episcopalians lodge it in a bishop. According to the Presbyterian religion, ordination performed by a bishop is lawful and valid. According to the Episcopal Church, ordination performed by a presbytery is unlawful and void. Here, therefore, the difference between Presbyterians and Episcopalians is as great as a total contrariety of doctrine and practice, in some points unquestionably material, can make it.

Let it be observed that if the Presbyterian ministers have ordination from presbyters, it is, as they do, and must allow, from presbyters episcopally ordained. But how must they, to be true to their own opinions, consider presbyters episcopally ordained? They must consider them as an order unknown in the apostolic age, introduced into the Church by incompent authority, and without any good reason; totally destitute of the power of ordination, and therefore absolutely incapable of exercising it, or of ordaining. Yet there is no clear indisputable evidence, that the ordination of the Presbyterian ministers, is, generally speaking, from presbyters episcopally ordained. If, therefore, this matter is viewed, either as the nature of their own principles requires, or as the result of historical investigation directs, it is exceedingly doubtful whether they have any ordination at all.

But is it certain, upon the principles of the Protestant Episcopal Church, that her bishops are really bishops? The Protestant bishops in the United States profess to derive their spiritual powers, through successive consecrations, from bishops of the Episcopal Church of Scotland, and by bishops of the Church of England, invested with that character. To the consecrations in question, therefore, belongs no circumstance which does, in the smallest degree, or in any respect, affect their validity. In every thing radically and essentially requisite, they are such as have always been accounted a regular and canonical transmission of the episcopal powers. If it be certain, then, that the bishops of the Church of England are really bishops, the episcopal character of the bishops in Scotland, and the bishops in the United States must, by necessary consequence, be acknowledged. Now, that the bishops of the Church of England are really bishops, has been triumphantly evinced by many writers, and particularly by the famous Father, *Le Courayer*, a learned divine of the Church of Rome, who has so completely defended the validity of the English episcopal consecrations against the ridiculous falsifications of the Romish Jesuits, in two works which, it appears, he undertook solely from the force of conviction and the love of truth, and which cannot fail to give perfect satisfaction even to Romanists themselves, if they will but unshackle their minds from a slavish subjection to human authority, and read with attention and candor. Courayer's critical skill was great, and his candor is well known. He lived and died in the communion of the Church of Rome, but was not blind to her failures and errors. R. D.

St. Augustine, E. F.

For the Churchman.

A GENERAL EPISCOPAL BIBLE, PRAYER-BOOK, AND TRACT SOCIETY.—NO. VI.

LOCAL SOCIETIES.

The distribution of Bibles, Prayer-books, and Tracts, is not a new thing among Episcopalians. It has been sanctioned by the authorities of the Church, and acknowledged to be right and expedient by practice. But the actual amount accomplished is a mere shadow of what might, and ought to be done. It only serves to exculpate us from the charge of *utter negligence.* We have several local societies, embracing, some all, others but one of these proposed objects, existing in various parts of the country. Some of them are diocesan; others of still narrower limits, embracing only particular districts and cities. Some are actively engaged, according to their limited means; others are languid, and exist only in name. Again, in some states, as in Pennsylvania and New-Jersey, and in smaller districts, as in some of the towns of Connecticut, it has been made the secondary object of societies for promoting Christian knowledge; and in the pressure of what has been regarded as more important business, this branch of Christian enterprise has been almost entirely overlooked. But, even if we had ten times the present number, and all were vigorously engaged, the contemplated design could not be effected. Local societies, from their very nature, are not calculated to act in the manner, or on the scale required by the spirit of the age, or the wants of the country; nor is it ever possible for them to develope the resources of the Church, or engage popular attention; and in the present situation of the country and Church, it is impossible for them to be successful, unless they thus act and move. In the present practical and enlightened age, machinery must be simple, and the several parts proportioned to each other and the amount of force employed; otherwise the movements will be embarrassed and retarded. In our existing local societies, we have plenty of machinery; but it is heavy, complicated, and embarrassing, and no better calculated to accomplish the required object, than the ponderous chain-piston, irregular-working engines, employed fifty years ago to pump the mines of Cornwall, would be to move the floating palaces that now ply with the regularity of clock-work on the bosom of our noble rivers and expansive lakes. Being independent of each other, each society must have its own agents, officers, and committees, many of which, under other arrangements, might be dispensed with: it must have its own stereotype plates, presses, depositories, fixtures, at a vast expense: it must publish its own editions, with all the disadvantages attending publishing on so small a scale. Its own tracts, also, must be selected and printed. These, from the circumstances under which issued, must be very limited both in quality and number. The variety is not sufficient to create any interest even among those favorably inclined, much less to awaken the attention of others. They are generally republications of English tracts, not altogether suited to the genius and character of our country and institutions, and entirely devoid of that interest inspired by locality of place or feeling. Under these circumstances, it is impossible for each individual institution to do much real effective good. Its resources are all expended in preparing the machine for motion, and then there is neither force, energy, spirit, or means left to give it that impulse required for successful movement. It has no power to make those *first exertions* required before the whole force of united strength can be brought into action. It has not the force to surmount the *first opposing obstacles* to its progress, puny in themselves, yet mighty in comparison with the means employed, which, after a movement is acquired, are dispelled by the might of its own impetus. Some, thus retarded, are unable to proceed, and exist only in name. All feel more or less the force of these difficulties. The New-York Episcopal Tract Society, and the New-York Auxiliary Bible and Common Prayer-book Society are the most important of any of these local institutions, and most effective in their operations. They have been engaged for about eighteen years in these noble labors; yet, from the deadening weight of these opposing difficulties, they have accomplished scarcely any thing to be compared with the wants of the almost boundless field of enterprise lying before them. If in that large and prosperous city, where the Episcopal Church is numerous, consolidated, wealthy, enterprising, and popular, these institutions have failed from the inadequacy of their machinery, what must we expect in less favored portions of the Church and country? In singling out these individual societies, there is no intention to cast any censure upon those who manage them; doubtless they have done what they could. The cases have been adduced to show that it is impossible for local societies, without any other assistance, to excite the popular attention, and accomplish the desired end. There are other societies placed in the same difficult situation, and striving vigorously to surmount all obstacles; but it is with that waste of power attendant on unconnected, unconcentrated, and wrongly applied endeavors. There is both intellectual and physical force now rashly expended, which, if concentrated and brought to bear directly upon the point, would accomplish much. "The Bishop White Prayer-book Society" has been recently formed in Philadelphia, and strong efforts are making for carrying it into successful operation. One of its resolutions calls upon the clergy and laity of other dioceses for their co-operation in forming auxiliaries; and a writer in the Protestant Episcopalian throws out the idea of expanding it into a general institution, still keeping, in accordance with the original constitution, the privilege of membership confined to the city and county of Philadelphia. How far the plan will operate in this case remains to be tested by experiment: without throwing any obstacles in the way, or intending in the least to frustrate this benevolent plan, former experience shows us that it will not be effective. There are probably between twenty and thirty such institutions, scattered over our country, now engaged in circulating these books.

From the want of authentic documents, it is impossible to form a correct estimate of the amount of their labors. Judging respecting the rest, from two or three of the largest and most active, even on the most favorable terms, the aggregate amount becomes absolutely nothing in comparison with the demand. The New-York Episcopal Tract Society, the most effective, issued during 1833, upward of *twenty thousand* tracts. The American Tract Society, a *general institution*, belonging to other denominations, during the same period issued upward of two millions. No comment is needed in favor of united effort.

Since, then, our present mode is ineffectual, and only wastes our energies, and blocks up the field of enterprise, let us cast aside our useless machinery—let a general institution be formed, simple in its organization, well-regulated, strong in itself, and calculated to extend its patronizing care over all the country—let those already formed surrender their investments in presses, stereotype plates, &c., into the hands of the general society, for the purpose of giving it a capital to commence its labors with—let them give aid to the central society, and in return draw from thence their own supplies of books—let them all unite in giving it an impulse, and in return its impetus will enable them to overcome all obstacles—a spirit will be diffused in favor of the cause, attention excited—flushed with success, new auxiliaries will spring up under its fostering care, until every city, town, village, and hamlet, shall have united their strength in aid of the glorious enterprise. Theron.

For the Churchman.

REMARKS ON MR. MASON'S CONVENTION SERMON.

Give ear to each side.

Rev. and dear Sir,—In the hope that others would have sooner as well as better done what I am about to do, I have till this time checked the inclination which I feel to render, in part, justice to the sermon which hath so often been noticed on your pages. I shall enter into no detail, although my subject is one of fact, and not of argument. To be brief then. In the account of the Rev. Mr. Mason's sermon, which hath appeared in the Churchman of Sept. 20th, the reporters who respectively sign themselves "A Member of the late New-Jersey Convention," and "A Presbyter of New-Jersey," are at variance in their statements. The narrative of the former is mainly true; but of the only four historic points recorded by the latter,—with all the courtesy due to his representative, and all the respect to his clerical character,—I must deny, that any single one is capable of being sustained. A majority of each order did *not* negative a motion that their sanction should be given to Mr. Mason's sermon. That sermon did *not* meet the disapprobation of the Convention as such. A majority of the clergy and laity were not decidedly opposed, by any vote upon the subject, to the positions which the preacher had taken. The laymen were not a few who requested the publication of Mr. Mason's discourse. Is proof demanded? I refer to "A Member of the late New-Jersey Convention," who hath said, and truly said, that "the subject was indefinitely postponed," and I refer to the names of them by whom the request was made, as compared with the parishes represented, or rather with the names of them whose signatures it can be shown were refused. The question whether the sermon should be published or not was never brought to vote by the Convention. The incapacity of that body to meet so many demands upon its funds was the original plea which some of the clergy made to decline the publication. None in open session, however they may have secretly doubted, condemned the doctrines of the sermon; and when the topics of its orthodoxy had once been brought before the House, ill would it have become the members to order the printing of a discourse on which there was even such a shade of doubt. But I repeat, that the question of publication was never put.

It is impossible to contradict, without the language of contradiction, and yet in this statement I hope it will be seen how wary I have been of whatever might tend to irritate, and of whatever is not immediately connected with the justice due to the reverend author of the sermon. I have employed no railing accusation, I have flung from me the weapon of sarcasm, and in parting would only plead, it is unjust to Mr. Mason to presume, that because he has evidently turned his face from Geneva he is therefore hasting apace to Rome. It is more unjust to expect that he should have omitted in the title-page of his sermon that it was preached before the Convention, and have told that a majority of the clergy and laity disapproved of the publication; in other words, that he should withhold what he knew to be true for the sanction of what with reason we may believe to be false; and of all it would be most unjust to condemn him without weighing the proof which under his own signature he hath promised to bring, that his doctrines, however new to some of his brethren, are sustained by renowned names in the Church to which he belongs.

A Spectator of the late Convention.

For the Churchman.

Sir,—The notice contained in your paper of Saturday last, respecting Washington College, leads me to make an inquiry which I will thank you or your correspondent to answer. It has been repeatedly stated, that this institution is only a branch *theological school.* Now, although this circumstance, if true, ought to afford a strong presumption in favor of its order and good discipline, and of the moral and religious character of its students; yet, as it would by no means be a matter of indifference to those who might wish to send their sons to an Episcopal institution, whether, after incurring the expenses of a collegiate course, they should be sent into the world with a completely liberal education, or should receive merely theological instruction, with the *honor*, but without the *advantages*, of which its diploma is usually considered the evidence, I would beg leave to ask, whether the report I have alluded to is correct or not? I recollect to have seen at some former period the prospectus of Washington College, and the impression which remains on my mind is, that it included *all* the branches of study which are usually contained in such papers. I should be glad, however, as a matter of some importance to others who may have children or wards to be educated, as well as to myself, to have definite information in regard to this subject. If, therefore, Mr. Editor, either you, or some one of your correspondents, who may have correct intelligence on this point, will give an answer to my queries; you will confer a favor on me, and probably on some other Churchmen who, like myself, would choose to have their sons educated at an institution where Episcopacy is distinctly recognised, in preference to any college under the influence of other denominations,—provided that they can have equal advantages in our own halls of science.

I am, sir, respectfully yours,
October 23*d*, 1834. V. W. M.

For the Churchman.

NOTITIA LITERARIA.

"Itur in antiquam silvam."

FRANCIS QUARLES.

Of the splendid series of British poets, how few, like Herbert, Crashaw, Ferrar, and Ken, have made Mount Sion their Parnassus, and soared into the sublimities of sacred song. That few, however, have received the praise so justly due them; and reiterated imprints attest the feeling of a truly poetic age. Upon the revered list of sacred poets, the name of Quarles stands high. If quaint conceit disfigure his verses, and useless verbosity obscure his page, often does poetic genius display itself, and sterling sense lie hid beneath the cloud of words. As Campbell remarks of Crashaw, "the strength of his thoughts sometimes appears even in their distortion."

Francis Quarles, descended of a good family, was born at Rumford, in the county of Essex, in 1592. He received his education at Cambridge, being entered a commoner at Christ's College; and afterward pursued the study of the law at Lincoln's Inn. His merits were not suffered to remain unnoticed, for he received the honorable office of cupbearer to the Queen of Bohemia, and was for some time the private secretary of Archbishop Usher. From this period a blank appears in the history of his life, which extends to the time of Cromwell's rebellion. His loyalty to his sovereign, and his constant adherence to the principles of right, rendered him obnoxious to the rebels, and they ruined his fortunes and hastened his death. The destruction of his books, and the loss of some valuable manuscripts, broke down his spirit already enfeebled, and he expired in 1644: happy to have found death before he should be compelled to witness the deliberate murder of his sovereign, and the establishment of usurped power on the throne of his country. But I wander from my point, which was to notice his poetry. He has left us "Emblems, Divine and Moral," and "Verses of Job." His prose writings have gone into oblivion. The Emblems, which are by far his largest work, are very curious and interesting to the poetical antiquary. In each something may be found to repay the trouble of reading. The following version of part of the sixty-second Psalm, is a good specimen of his poetry:—

"To be laid in the balance, it is altogether lighter than vanity."—*Psalm* lxii, 9.

Put in another weight: 't is yet too light:
And yet, fond Cupid, put another in:
And yet another: still there 's under weight:
Put in another hundred: put again;
Add world to world; then heap a thousand more
To that; then, to renew thy wasted store,
Take up more worlds on trust, to draw thy balance lower.

Put in the flesh, with all her lords of pleasure;
Put in great Mammon's endless inventory;
Put in the pond'rous acts of mighty Cæsar:
Put in the greater weight of Sweden's glory;
Add Scipio's gauntlet; put in Plato's gown:
Put Circe's charms: put in the triple crown:
Thy balance will not draw, thy balance will not down.

Lord! what a world is this, which, day and night,
Men seek with so much toil, with so much trouble?
Which, weigh'd in equal scales, is found so light,
So poorly overbalanced with a bubble?
Good God! that frantic mortals should destroy
Their higher hopes, and place their idle joy
Upon such airy trash, upon so light a toy.

Thrice happy he, whose nobler thoughts despise
To make an object of so easy gains;
Thrice happy he, who scorns so poor a prize
Should be the crown of his heroic pains;
Thrice happy he, that ne'er was born to try
Her frowns or smiles: or, being born, did lie
In his sad nurse's arms an hour or two, and die.

Oct. 26, 1834. Φιλαρχαιος.

For the Churchman.

Mr. Editor,—I have read with much satisfaction in your paper of the 18th ultimo, a communication under the signature of "Viator," containing some remarks in regard to Washington College, an institution in which I have long taken deep interest, from a conviction of its importance to our Church. The liberality of the Warren family of Troy, to this, as well as to the other Episcopal establishments, is above all praise, and should awaken correspondent feelings in the bosoms of other Churchmen, as indeed in this particular case, it seems to have done; for it was learned from the Rev. Dr. Wheaton, President of the College, during his recent visit to this city, that his efforts to raise funds for the "Hobart" Professorship, were first excited by the munificent offer of a member of the same family, to contribute *one-tenth* of the amount of that professorship, ($20,000,) if it should be filled; an offer which was most liberally followed by the Vestry of Trinity Church in a subscription of $5000; and by the congrega tions of St. Thomas' and the Ascension Churches, in contributions of $2000 each. My object in the present communication is to call attention to an important circumstance connected with the above subscriptions; and to make some inferences in regard to it. It was understood at the time that exertions were making to complete that professorship, that connected with the contributions of Trinity Church was the privilege of having always at the college *five* scholars, on the recommendation of the vestry of that church; and *one* on the nomination of each of the other churches. Recent inquiries have led me to believe that while the two latter scholarships are filled, *all* of those belonging to Trinity Church are *vacant*. Now, Mr. Editor, while there is such a general cry from every part of our country for clergymen, it appears to me strange that the opportunity of enjoying these privileges is not more eagerly embraced. I cannot believe but that there are many intelligent and pious young men of our communion, to whom it would be an object to avail themselves of this provision for a diminution of the expenses of a collegiate education: how is it then that these opportunities are not improved? Cannot the Vestry of Trinity Church be induced to follow up their exceedingly liberal act toward the college, by an effort to render it still more extensively useful? Or if it is too much to expect that a large corporate body will take that active interest in such a matter, which might be looked for in individuals, (as perhaps could *not* be expected,) are there not means to make the provision generally known,—and especially to the churches of this State,—that proper recipients of their bounty may be recommended to the vestry, who would, doubtless, admit those who should bring satisfactory testimonials, on their foundation?

In connexion with this subject, I may allude to the generous offer of the Church Scholarship Society, which was published about two years since, that they "would receive and aid *all* applicants for collegiate education, who should present to the Society testimonials of correct moral and religious character, and give evidence of fitness to enter some of our literary institutions:" while at the same time, to meet with a corresponding liberality of spirit these offers, the Trustees of Washington College, assumed their portion of the burden by a resolution to remit to the beneficiaries of the Society one-half of their college bills.

S.

THE CHURCHMAN.

SATURDAY, NOVEMBER 8, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

TO CORRESPONDENTS.

Our valuable correspondent at Cambridge will accept our thanks for his able critique on an article in the last number of the Christian Examiner, respecting the validity of Congregational ordinations. It was received too late for our present number, but shall appear in our next.

"M. A. W." in our next.

"A." is received, but its insertion is deemed inexpedient.

The strictures on "Poetry" promised in our last are in type, but necessarily deferred.

Missionary.—We tender our thanks to our reverend brother at Utica for the friendly notice which he has taken of a late article in the Churchman. We hope he will not be displeased at our publishing the following interesting extract from his letter:—

"The Rev. Mr. Richmond visited us on Tuesday, when, agreeably to notice given on the previous Sunday, a meeting was held in the evening, at which about 150 persons were present, all of whom manifested a lively interest in the concerns of the Society. An eloquent and powerful appeal was made by the Agent, and was nobly responded to by those who heard him. I have only to regret that more of the congregation were not present; but the attendance was a good one, considering that it was of a week-day evening, and at a time too when party politics are the all-absorbing subject of interest with most of our leading men. As it was, *one hundred and fifteen dollars* were collected at the time, and several sums have since been sent in to the Rector, making, in all, *a hundred and thirty-seven dollars*, contributed by this parish; enough to secure the services of at least *one* missionary. It is probable that more will yet be collected, as the claims and wants of the Society were again brought distinctly before the congregation by the Rector on Sunday last.

"One incident occurred which ought not to pass unnoticed. Immediately after the services of the evening, two young men, who are brothers and respectable mechanics in this city, came into the vestry-room and handed Mr. Richmond *twenty-five dollars* each, as their contribution. Nothing could have been more gratifying to our feelings than this circumstance. Would that such a spirit more generally prevailed! Our religious societies would then have ample funds for all their operations.

"——— ———."

CHURCH HISTORY.

To the Editor of the Churchman.

Dear Sir,—I was sorry to observe in what very strong, favorable terms you some time since noticed **Waddington's Church History**. As an Episcopalian, I have the same objection to it that I have to Mosheim. Upon the subject of Episcopacy, as of *apostolic* or *divine origin*, it is just good for nothing at all.

I demur to his "supposition," p. 43, that "the first converts were *commissioned* to preach *indiscriminately*." St. Paul asks, "Are ALL *teachers?*" Again, you will find, p. 41, that he maintains, with Mosheim, that "the whole Church" were associated with the Apostles in the *government* "of the Church at Jerusalem." Once more, and still more objectionable, p. 41, he contends that it was *after* the "death of the last of the Apostles had deprived the Churches of the more immediate guidance of the Holy Spirit, and left them to the uninspired direction of mere men, that the Episcopal form of government was adopted." Certainly, this is the inference we must draw from his remarks upon the subject, but this, I think, is by no means the fact. Further, he makes no distinction between the *form* of Church government, and the *ministry* of the Church—no difference between the *officers* of the Church, and the *mode* in which they perform their duties, or administer the government. Bishop Hobart in his Apology and other works, is very conclusive upon this subject. Finally, p. 41, he asserts "that neither the Saviour nor his Apostles have left any express and positive ordinances for the administration of the Church." Now, with all due deference, I conceive their example is a *positive rule* to us; and in the directions given to Timothy and Titus, and the declarations of Paul, "No man taketh this honor to himself," and in the commission which our Lord gave to his *Apostles*, to send others as he had been sent of God; and in the fact that none but Apostles, and those *sent* by *them* for this purpose, ever exercised in the primitive Church the ordaining power, we have what ought to be to us positive ordinances.

I hope, Mr. Editor, we may some time or other have a true Church History; such a history as exhibits the *ministry* of the Church in its proper light, divested of the mist which *liberalism* has thrown over the first centuries.

F. H. C.

We are obliged to our correspondent for bringing this subject before us, as we have regretted, since writing our brief notice of Waddington, that we did not dwell more particularly on a defect to which we then alluded in general terms. We said the work was of a latitudinarian complexion, without specifying the particular instance of Church government, because that is not the only one in which the same spirit is betrayed. But if the book is to be proscribed for this deficiency, where shall we find its substitute? Mosheim must be laid on the shelf because he disallows Episcopacy. Waddington is still worse than Mosheim; for though he admits Episcopacy, he, in effect, robs the Church of existence by granting that its government may be adjusted to the shifting views of expediency; and Neander is worse than Waddington, because what the latter leaves on the reader's mind as a vague impression, the former attempts to fasten by an elaborate array of evidence. Every body knows the poverty of the human family in this department of letters: but because all have faults we are not to be deterred from reaping the good of each. Spite of its defects, and of some faults which are worse than defects, Waddington's is a very valuable work. His power of condensation and of graduation—if we may use the term—in giving minor events their relative importance is unsurpassed. As authority on most subjects, Waddington, unless we are much mistaken, will rank as a standard author. And in tracing events to remote causes, and connecting them with general principles, he discovers an admirable penetration and knowledge of human nature. We wish we could add that the author showed the same discernment in Christian experience, and that his work savored as strongly of piety as it does of philosophy. But here again the work has failed of attaining the high standard which is desirable. And this failure is to our mind a more unhappy feature than that in regard to Church polity; inasmuch as the one extends only to insulated passages, and may be guarded against, while the other pervades the whole. In this view of the subject, Milner's is as yet our standard; and, on the whole, and notwithstanding the narrowness of its views, for the majority of readers Milner's is the best book. It is generally read with interest, and so long as this is the case, it is no great matter that the interest is owing more to the piety of the reader than the sagacity of the author.

Most ardently do we join in the wish for a good Church History. A history which should bring the progress and fruits of the Gospel in the foreground, giving us only a distant yet clear view of human errors and abuses, and which, withal, should be written in the vein of true Christian philosophy, would be among the greatest achievements of any age. Not the least of its excellencies would be that it would go far to put an end to the controversies on Church government, and supersede the necessity of much that is written on the Evidences and Systematic Theology. But what advance will ever be made toward the supply of this grand desideratum, while the subject is so inadequately appreciated? No Church has more at stake in it than ours: and yet among our several Theological Seminaries and Colleges there is no endowment for a professorship in Church History.

Romanism.—The Catholic Diary some time since committed the egregious blunder of spreading before the American public the Encyclical Letter of his Holiness Pope Gregory XVI. This document was enough to convince—if any thing could convince—the more easy and incredulous of the Protestant Community, that the same sanguinary spirit which has lighted the torch of persecution and deluged the earth with blood, is at this moment cherished and avowed by the so called Holy See of Rome. Our readers cannot have forgotten the extracts which we made, and which arrogated to the See of Rome the right of extirpating error by the sword, which pronounced its impotent anathema on the liberty of the press, which advocated the union of Church and State, and impliedly asserted the invalidity of the marriage contract when not celebrated by a Romish Priest. With the clue furnished by this letter we shall be at no loss to interpret the following extract from the "Allocution of our Holy Father the Pope," for which we are indebted to the Catholic Herald: We say *indebted*, for every publication of a document from Rome, indicating as it will the spirit of the "mother of abominations," is a real blessing to the American Community. The Pope had been enumerating some of the attempts at Reform recently made in Portugal, and he then breaks out in the subjoined strain, which the reader will regard as puling or terrific according as he chances to reside at New-York, or Lisbon. "We do not wish to act with severity!" "God forbid that *human affections* should, in us, gain the ascendency over duty!" The identical language of the Inquisition! But look further and behold the infamous presumption with which the despot who calls himself a bishop in the Church of Christ, nay the vicar of Christ on earth, dares authoritatively to "*condemn and declare void and of no effect*," those enactments of the civil government, which he deemed to be "to the injury of the Church, and of the rights and authority of the Holy See." And yet there are Protestants who are weak enough to believe that the nature of Romanism has been changed by the advancement of society, and that no danger is to be apprehended from it to our civil liberties. Such declarations indicate in the mouth of a Romanist, either imbecility or hypocrisy; in the mouth of a Protestant imbecility alone.

"In this disastrous state of affairs we cannot sufficiently express our sentiments of the anguish which embitters our soul. We do not wish to act with severity, or to pronounce a severe sentence on any one, but when we see that notwithstanding the fruitless exertions of worthy pastors, religion is in such a state in this kingdom, where piety and holy discipline, inviolate attachment to the chair of St. Peter, and submission to his successors formerly existed, we are convinced that things are in that state, in which it is not sufficient to deplore the evils of the Church, if we do not consecrate our exertions to remove them. God forbid that human affections or human motives should, in us, gain the ascendancy over duty! God forbid that we could be justly reproached with having betrayed the liberty of the Church, or abandoned the cause of God and of religion! God forbid that the fear of a contest however great, or of any impending danger, should turn us away from that straight path, which we judge most becoming the dignity, and most conducive to the interest of the Church! We sincerely declare that we would esteem ourselves happy, if like the Apostles, we were to suffer any thing for justice' sake. Invested with power from on high, as we confidently hope, we will raise our voice, and continue to fulfil our duty with apostolical liberty. Not only then do we reprobate anew, condemn and declare void and of no effect all the decrees issued by the before-named government to the injury of religion, of the Church, and of the rights and authority of the Holy See, but we earnestly remind all those, in whose names, or by whose orders, these decrees have been made, to think seriously on the penalties and censures which are decreed by the Apostolic constitutions, the canons of the holy councils and especially of the council of Trent (Sess. XXII., Chap. XI.) against the profaners of holy things, the violaters of the holy ministry and usurpers of the rights of the Church and of the Holy See."

Rule of Faith.—A writer in the Catholic Herald speaking of Rev. Mr. Mason's sermon, and Bishop Onderdonk's "Rule of Faith," says, "The principles of Mr. Mason's sermon are essentially conservative of ecclesiastical authority—those of the Bishop are radically subversive of all authority." Aye, this is the point—the sole point at issue. The one by elevating the dictates of the Priesthood above the revealed will of God, or, what amounts to the same thing, elevating the ministers of religion above the Almighty, subjects the mind and conscience to the most ruthless despotism; the other restricts the authority of the ministers of religion to the limits prescribed in the Bible. The one is the spirit of slavery, the other of Christian freedom. The more clearly the Herald developes this difference the better.

Sunday School Books.—The Union has added two more choice volumes to its collection for Sunday School Libraries. The one is the "Fisherman's Hut;" the other is "Three Weeks in Palestine." The former is a very agreeable narrative, intended to encourage in the young a proper sense of the importance of prudence and discretion. The character of two brothers is well contrasted: the one distinguished for an ardent and generous temper, the other blending with these qualities those of foresight and caution. It is needless to add that the book is written in such a spirit as a Christian parent would desire. The latter is full of entertaining instruction in regard to the customs and localities of the Holy Land. A knowledge of the antiquities, &c., of Palestine, throws light on many of the obscurities of the sacred volume, and it is well when such a book as this can be placed in the hands of the young.

The Believer's Pocket Companion.—A small manual of devotion under this title, has just issued from the press of Messrs. Swords, Stanford & Co. On each page is contained a passage of Scripture, followed by remarks, of a devotional nature, in prose and verse. Appended to it is "Corbet's Self Employment in Secret," of which Sir James Stonehouse (to whom under God, Mrs. Hannah More attributed her first serious impressions) said "there is no book I have so often read as this; it is always on my study table; it is my vade vecum in travelling; it is by my bedside in sickness; it is the best manual I know for a Christian and a minister. "It contains," says Mr. Howe, "vivid representations of faith, love, and a heavenly mind." The volume is enriched with an appendix, containing a selection of hymns, chiefly from Montgomery's Christian Psalmist. The book has been published at the suggestion of one of our clergy in this city, for whose opinion we have so high a regard that we do not hesitate to give the "Believer's Pocket Companion" a warm and unqualified recommendation.

Christian Library.—The numbers of this excellent work come out with no less punctuality than frequency. Among its republications are the valuable treatises of Faber on Infidelity, and Lyttleton on the Conversion of St. Paul. It is a blessing to the community thus to have these masterly defences of Christianity circulated in so cheap a form.

Biographia Literaria.—An elegant specimen sheet of Coleridge's Autobiography has been sent to us. Perhaps no work before ever suffered so badly at the hands of a printer as this in the former editions of it. The type and paper of the present edition are excellent, and we have no doubt the text is pure. We are very glad that the book is reprinting, and shall have more to say of it when it is out.

General S. S. Union—*New Auxiliary.*—We have unfeigned pleasure in learning that the Sunday Schools in connexion with the Rev. Dr. Milnor's congregation in this city, recently joined the General Protestant Episcopal Sunday School Union.

INTELLIGENCE.

BISHOP ONDERDONK'S VISITATION.

Circumstances have rendered it necessary for Bishop Onderdonk to make material alterations in his proposed visitation. He designs prosecuting it as follows:—

Twenty-fourth Sunday after Trinity, November 9, Newburgh A. M., New-Windsor P. M.; 10, Walden; Wednesday 12, on this day, at the request of the Superintendent and Commandant, and of the Chaplain, of the Military Academy, West Point, the Bishop will lay the corner-stone of the Chapel about to be erected there; Friday 14, Goshen; 15, P. M., Wappinger's Creek, laying corner-stone.

Twenty-fifth Sunday after Trinity, November 16, Poughkeepsie; Tuesday 18, Lithgow; Consecration A. M., Confirmation P. M.; Friday 21, Durham, Consecration, A. M., Confirmation, P. M.

Twenty-sixth Sunday after Trinity, November 23, St. Paul's Church, Albany, Institution; 24, *evening*, Haverstraw.

APPOINTMENTS FOR CONFIRMATION.

Bishop Onderdonk proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Second Sunday in Advent, December 7, Grace Church.

Fourth Sunday in Advent, December 21, St. Philip's Church.

Second Sunday after Christmas, January 4, St. Clement's Church.

Second Sunday after Epiphany, January 18, St. Peter's Church.

Fourth Sunday after Epiphany, February 1, Mission Church of the Holy Evangelists.

Septuagesima Sunday, February 15, Mission Church of the Epiphany.

Quinquagesima Sunday, March 1, Church of the Nativity.

Second Sunday in Lent, March 15, St. Augustine's Church.

Fifth Sunday in Lent, April 5, Emanuel Church.

First Sunday after Easter, April 26, St. Paul's Church, Brooklyn.

On the Twenty-third Sunday after Trinity, November 2d, the Bishop of this Diocese instituted the Rev. Thomas Pyne, A. M., late Rector of St. Paul's Church, Brooklyn, into the Rectorship of St. Peter's Church, in this city. The Morning Prayer was read by the Rev. Samuel H. Turner, D. D., of the General Theological Seminary, assisted by the Rev. Charles Luck, of the Church of England, and the sermon, being the annual matriculation sermon of the General Theological Seminary, preached by the Rev. Bird Wilson, D. D., of that Institution. There was also present the Rev. William W. Spear, Deacon, of North Carolina.

The Rev. Alexander Frazer, Deacon, late Missionary at Warsaw, Genesee county, has become the Minister of St. James' Church, North Salem, Westchester county.

Diocese of New-Jersey.—On Tuesday, October 28, the Directors of the Episcopal Society of New-Jersey for the Promotion of Christian Knowledge and Piety, held their annual meeting in St. Peter's Church, in the city of Perth-Amboy. Morning service, being that of the festival of St. Simon and St. Jude, was celebrated and a sermon preached by the Rev. John Croes, Rector of Christ Church, New-Brunswick. After these religious exercises, in the absence of the Bishop of the Diocese, President ex officio of the Society, in consequence of protracted sickness, the Vice-President, Joseph Marsh, Esq., of Perth-Amboy, took the Chair, and the usual business of the Board of Directors was transacted.

The sum of ninety-three dollars and forty-one and a half cents, being the income of the Society for the past year, was appropriated for the purchase of Bibles, Prayer-books, and Tracts for gratuitous distribution; and for the aid of the beneficiary of the Bishop Croes Scholarship, in the General Theological Seminary. The sum of twenty dollars, left unexpended last year, was appropriated for the purchase of additional books on Theology, to be kept always in the room of the beneficiary of the aforesaid scholarship for the time being.

After the Directors of the Episcopal Society had finished their business, the Standing Committee of the Church in New-Jersey met to receive the application of the Rev. David R. Gillmer, late Pastor of the Presbyterian Church, in Perth-Amboy, for the canonical certificate for admission into the ministry of the Protestant Episcopal Church. Mr. Gillmer has been an acceptable and useful minister in the connexion which he has just left on the ground of the *invalidity of ordination by Presbyters*. The Standing Committee found his testimonials presented to them, so full and satisfactory, that they granted him the desired recommendation to the Bishop of the Diocese for holy Orders, with unanimity and entire cordiality.

Ordination.—In St. George's Church, Fredericksburg, on Sunday, Oct. 19th, Mr. Richard Johnston, and Mr. William Johnston, alumni of the Theological School of Virginia, were admitted to the Order of Deacons, and the Rev. Charles B. Dana, minister of Christ Church, Alexandria, to the Order of the Priesthood, by Bishop Moore. The sermon was preached by the Bishop. The candidates for the Diaconate were presented by Rev. E. C. McGuire, and the candidate for the Priesthood by Rev. Charles Mann—Rev. John Cooke, of Hanover, being present and assisting in the imposition of hands.

Grace Church.—The Rev. Samuel C. Brinckle has resigned the rectorship of Grace Church, in this city.

If our readers have heretofore had reason to be impressed with the unusual and mournful mortality among our clergy, still more deep must be their impression on hearing of the sudden and unexpected death of another of our brethren in the ministry. We learn that the Rev. **Mervin Allen**, late of the Diocese of Maryland, died in Zion parish, Frederick county, on Tuesday, October 14th, after an illness of about 13 days. His disease was bilious fever, which finally became congestive, so as to render all the efforts of physicians for its removal unavailing.

Mr. Allen died from home and out of his parish. It is expected that his funeral sermon will be preached in Zion Church, Frederick county, on Sunday, November 2d, by the Rev. H. V. D. Johns.

It is but a few weeks since we received from Mr. Allen an account of the death of a lady in his church. Little did we suppose that the intelligence of his own would so shortly follow.

Truly, we know neither the day nor the hour in which the Son of Man will come. We cannot doubt that he came to our departed brother in peace. "As far as we can judge," says our reverend correspondent who has furnished us with this information, "he continued 'steadfast in the faith' to the end."—*Episcopal Recorder.*

Monument to the memory of Bishop Jebb.—At a meeting, held at the Palace, Limerick, on the 5th day of July, 1834, for the purpose of considering the best means of perpetuating the memory of the late Bishop Jebb, the Hon. and Right Rev. the Lord Bishop of Limerick having been called to the chair, the following resolusions were agreed to:—

Resolved, That it is the wish of many persons, resident within the united diocese of Limerick, Ardfert, and Aghadoe, to mark, by some public and lasting memorial, their respect for the late lamented Bishop Jebb, who, by his leaning, piety, and virtues, conferred lasting benefits not merely on this portion of the realm, but on the universal Church of Christ.

Resolved, That a committee be now appointed, with liberty to add to their number, whose duty it shall be to promote the erection of a monumental statue of the late bishop, in the cathedral of Limerick, by inviting the co-operation of all the friends of religion and literature throughout the United Kingdom.—*British Magazine.*

It is not many years since there was but one Congregational Church remaining in Boston, which maintained orthodox principles; and now there are, including South Boston and the Mariner's Church, nine places of worship devoted to this cause. These churches are well attended, some of them, we may add, are filled with worshippers.

It is gratifying to find that the cause of the Established Church is rapidly extending, and that its members are becoming more and more zealous in its defence. Among the most useful modes of promoting that defence is the establishment of Church of England societies, which are now fast spreading. On Wednesday se'nnight a meeting of noblemen, gentlemen, and clergy was held at Ringwood, Hants, the Rev. J. Furey in the chair, for the purpose of forming a "Church of England Society for the Deanery of Fordingbridge;" when a number of resolutions were agreed to, pointing out the objects of the Society, and providing rules for its regulation. The principal object is stated to be "to communicate information respecting the constitution and principles of the Church of England, by the diffusion of tracts, and, as far as possible, to endeavor to promote an attachment to its rites and services."—*Salisbury Herald.*

OBITUARY.

Died,—In Baltimore, Oct. 8th, 1834, the Rev. John G. Blanchard, late Rector of St. Ann's, Annapolis, in the 35th year of his age. Mr. Blanchard was a native of Massachusetts, and to a mind naturally strong and well directed had added the advantages of a liberal education. The high sense of his ability and sterling integrity entertained by his adopted diocess, was repeatedly manifested in calling him to take an active part at her most important councils. After a residence of ten years in Annapolis, incited by the spiritual wants of a large and constantly increasing population in the western precincts of Baltimore, he determined to seek there his field of usefulness. Under the advice and direction of the Bishop of the Diocese, he had commenced preparations for entering on his labors. But the mysterious and unsearchable providence of God had ordained his labors to cease, that he might enter into rest. Two days after his arrival he was attacked by bilious fever, which baffling the resources of art, terminated his existence in little more than a week. While his physicians did not apprehend the fatal character of the disorder, he appeared from the first to be impressed with the conviction that his death was nigh. He met his deliverer with a resignation and composure becoming a well spent life, and a firm trust in the efficacy of the Redeemer's merits. Expressing a devout sense of refreshment from the consecrated elements of which he had partaken, striving to soothe the affliction of her who was about to become a widow, forgiving all, as he hoped to be forgiven, he commended his spirit into the hands of a faithful Creator.

The death of Mr. Blanchard has inflicted upon the Church a severe blow. But, of a disposition retiring and averse to every appearance of ostentation, his intimate friends, and the community of which he had so long been the ornament and the honor, can alone sufficiently appreciate the excellence and purity of his character. They bear witness that his preaching was "Christ and him crucified;" that his labours were unwearied; that the discharge of his parochial duties was "in season and out of season." They attest the unaffected stamp of his piety; his manly and consistent attachment to the services and institutions of the Church; his unshaken integrity; his universal philanthropy. And to them, he "being dead, yet speaketh."

PREMIUM TRACT.

The Committee appointed to award a premium of fifty dollars to the author of the best Tract upon the subject of Missions, have awarded the same to Mr. Richard Cox, A. B., of the General Theological Seminary, the author of a tract entitled "The Obligations of the Church to the World; or the Duty and Privilege of supporting Missions."

If the author of the narrative tract, entitled "Every Christian a Missionary;" who is known to the Committee only by the signature, Felix Neff, will accept a premium of twenty-five dollars, and place his tract at the disposal of the Committee, upon communicating the fact of his willingness to either of the Committee residing in New-York, the money shall be deposited for him with Mr. Browning.

The Committee had sixteen tracts submitted for the premium, and deem it but an act of justice to their authors to say, that with very few exceptions they exhibited talent of a high order. The only objection to most of them was, that they discussed the subject of Christian missions *in general*, without particular reference to the duties of and claims upon the Protestant Episcopal Church.

The manuscripts, with the exception of the two named above, will be found in the hands of Mr. Browning, No. 77 Maiden Lane.

TRINITY CHURCH IN ST. AUGUSTINE.

In behalf of this church, the Rev. David Brown, Missionary at St. Augustine, &c., desires to present his grateful acknowledgments for the aid already obtained for its relief. To the Gentlemen and Lady who have so generously exerted their influence to obtain aid from others in addition to their own liberal contributions, double thanks are due. From personal observation they know the merits of the charity; and could they be generally known—could the peculiar circumstances of this church, the comfort and relief it affords to the many invalid visiters at St. Augustine, be duly impressed on the hearts of the benevolent citizens of New-York, importunity would be altogether superfluous. Mr. Brown had intended to depart for his station the present week, but in the hope of obtaining the aid so deeply necessary to the success of his mission, and to the interests of the Church at large in East Florida, he is induced to remain a few days longer. He is at W. Faulkner's, No. 15 Courtlandt-street.

NOTICE.

Now publishing in Malta, the Rev. Joseph Wolff's Journal through Turkey, Persia, Toorkistan, Bakhara, Cashmir, Affghanistan, Hindostan, and the Red Sea; price *Sixteen Shillings sterling*. From information recently received from the Rev. Mr. Whittingham, the Rev. Mr. Wolff may be shortly expected to arrive in this country. The work will be delivered to subscribers by the "Protestant Episcopal Press," 46 Lumber-street, where also subscriptions will be received.

Nov. 5, 1834.

Calendar.

NOVEMBER.

9. 24th Sunday after Trinity.
16. 25th Sunday after Trinity.
23. 26th Sunday after Trinity.
30. 1st Sunday in Advent, and St. Andrew.

ACKNOWLEDGMENT.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations, since his report of the 22d of October.

From the children of the Centre District School No. 2, of Norwalk, Conn., by the Rev. Dr. Kemper, *two dollars*, for the Greek Mission.

From the Female Association of St. Paul's Church, Huntington, Conn., per Mr. E. N. Shelton, *eighteen dollars and twenty-five cents*, of which sum ten dollars are from an individual, to be applied to domestic missions in the West—the remainder to be appropriated for the Greek Mission.

Nov. 5, 1834. **James Swords**, Agent, &c.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1834.	*Missionary Disposable Fund.*	
Oct. 10.	Collection made in St. James' Church, Batavia,	$7 18
15.	Of the Female Missionary Association of St. Paul's Church, Oxford, - - -	11 48
17.	Collection made in Christ Church, Binghamton,	10 00
	" in St. John's Church, Stillwater,	7 69
	" in St. Luke's Church, Halfmoon,	5 50
29.	" in Trinity Church, Fredonia,	3 00
	" in St. John's Church, Brooklyn,	50 00
Nov. 3.	" in St. George's Church, Hallet's Cove,	7 50
		$102 35

Benjamin M. Brown, *Treasurer*,
Butchers' and Drovers' Bank.

New-York, Nov. 4, 1834.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 6th, from the following persons, viz.:—

Postmaster, Deep River—J M. Fenn—Rev. R. Salmon—Wm. M. Moreson—Postmaster, Albany—B. Barlow—Postmaster, Providence, 2—Rev. W. R. Whittingham, 2—Postmaster, Melton—Postmaster, Oriskany.

THE RELIGIOUS SOUVENIR

For 1835,

With beautiful engravings, and an obituary notice of Rev. Dr. Bedell, just received and for sale at the office of the General Protestant Episcopal Sunday School Union.

CHURCH ORGANS.

Henry Erben, *Church and Chamber Organ Builder*, No. 96 Centre-street, adjoining the Gas Works, manufactures Organs of every description, on reasonable terms and at short notice. tf.

CHURCH DOCUMENTS.

BISHOP ONDERDONK'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF NEW-YORK.

(*Continued from p. 756.*)

The beneficial effects of Sunday schools on society, and on the Church, are too obvious, and now too generally admitted, to require assertion. They have led the way to the building up of churches. They have supplied some of the most valuable accessions to the ranks of those who are preparing for the holy ministry. By leading to the due use of the established means of grace, they have, in their pupils and their teachers, and in the families of both, furnished some of the brightest examples of Christian piety in life, and of Christian triumph in death. To all my brethren, therefore, both clergy and laity, I would say, most earnestly and affectionately, befriend, patronise, serve, the Sunday school, strengthen and promote the cause of Sunday school instruction, and extend, as you may, its influence—the Clergy, in their proper province as the pastors of the Church, the Laity in due subordination to those who are the divinely appointed guardians and feeders of the flock of Christ, and all in the true spirit of the Gospel, in deference to the good order and wholesome discipline of the Church, and in unwavering consistency with their character as members of the primitive and apostolical communion.

Such, however, is the present imperfection of man, in every individual and social department, that nothing good is without exposure to attendant evil. Two dangers of this kind present themselves to my mind as requiring notice in reference to Sunday school instruction.

It were a sad abuse of so holy and blessed a charity, if, because of its requiring the services of lay aids to the pastor in imparting religious instruction, it should excite in any a spirit of insubordination, or infringement on the proper prerogatives of the pastoral office. The principle should never be forgotten, that Sunday scholars are catechumens belonging to the pastor, and Sunday teachers, catechists, acting by permission, and under the authority, of the pastor. Every pastor, therefore, should be held as supreme in the school or schools of his parish. Gladly, indeed, and gratefully, should he avail himself of the kind Christian offices of those who are disposed to be his aids in this great work, and all the arrangements should, as much as may be, be made with a reference to their feelings and views, and a due respect to the results of their experience and mutual counsels. But the responsibility should be his undividedly; and nothing, therefore, be done without his direction, or his consent and approbation. No independent action, and especially no influence, in either their individual or collective capacity, beyond the simple business of their office as the pastor's aids in the care of the Sunday school, should be thought of by the Sunday teacher. Sore evils, in the violation of Christian order, to the discredit of the Christian character, and to the disturbance of peace and harmony in the Church, have been felt as the consequence of other principles. Against these the truly Christian-minded Sunday school teacher will most solicitously guard.

Another subject connected with our Sunday schools, on which I regard them as dictating a word of caution to my reverend brethren, is suggested by the bearing which those schools may have on the important pastoral duty of *catechising*. I am not without my fears, that the kind offices of Sunday school teachers are sometimes suffered to operate as a dispensation from that attention to this duty which the Church evidently designs to inculcate upon her pastors, and which has ever been regarded as among her best means of the spiritual care of her members. She requires that her ministers *examine* all the children of their cures in the *Church Catechism*, and *instruct* them therein. The first requisition makes it the pastor's duty to attend, in person, to seeing that the children *know* the Catechism; and the second supposes his diligently engaging in a system of *instruction* which will enable them properly to *understand* it. As aiding in this instruction, the use of *explanatory catechisms* has long had the sanction and approval of the Church, both in England and this country. And I have no hesitation in recommending, for this purpose, to my reverend brethren of this Diocese, Catechisms Numbers II. and III., as published by the General Sunday School Union of our Church.

It is farther required, that the catechetical examination and instruction be done "*diligently*," and "*openly in the Church*." This evidently enforces upon the Clergy the duty of examining and instructing the children in the Catechism, with such frequency as will justify its being regarded as "*diligently*" done; "*in the Church*;" and "*openly*," so that all who will may be present to witness the exercise and profit by it.

If, in consideration of the labors of Sunday school teachers, the pastor should be remiss in his required *personal* attention to this duty; if other modes of religious training should be suffered to supercede diligent and thorough instruction in the *Church Catechism;* or if the use of other places, and the greater privacy of school exercises, should prevent due attention to catechising, and instructing in the Catechism, *openly in the Church;* there would be an unnatural and injurious interference of a system of great excellence in itself, and in its proper sphere, with the good order and wholsesome provisions of the Church.

On Saturday, June 28th, I consecrated the Church of the Epiphany in this city. On this occasion I was favored with the attendance of my Right Reverend Brethren the Bishop of Connecticut, and the Assistant Bishop of Pennsylvania, the latter of whom preached, and the former took part in the services appointed for the solemnities of consecration.

The Church of the Epiphany is the second station of the New-York Protestant Episcopal City-Mission Society. This excellent institution, I am happy to say, continues to answer the good and benevolent designs which led to its formation. A fair portion of the many whom the necessity of purchasing or hiring pews has excluded from our other churches, have been gathered into those which that Society has provided. The Missionaries in charge of its churches deserve special notice for the laborious, faithful, and disinterested services which they render to the cause of Christ and the Church. Although others may attend their ministrations, the poor are their especial parishioners. To them they are sent. For their sakes they sacrifice the comforts and enjoyments which attend parochial intercourse with those more blessed with the advantages of education and refinement. I can hardly conceive of a station more thoroughly requiring the genuine influence of the *missionary spirit* than that of a City Missionary, sent to preach the Gospel to the *city poor:* for what circle is less inviting to all civilized ideas of social intercourse, than that which composes the generality—not the whole, for some of the brightest examples of piety and virtue are to be found among the humblest of the poor—but certainly the generality of that mass of city poor which contains so large a proportion of the idle, the vicious, the thriftless, and the degraded of all nations? Among these our City Missionaries are to move. To these they are to hold out the means of moral and spiritual melioration. These, by God's blessing on all the proper means within their power, they are to endeavor to bring to drink at that fountain of moral and spiritual health which is opened in the services, ordinances, and instructions of the Church. And to my brethren of this city, clerical and lay, I would say that this good work is but just begun. Thousands still wander through our streets, to whom the Gospel,—its word and its Church,—are as strange as if there were a broad wall of adamant between it and them. Our ordinary churches, so far from inviting, virtually exclude them. Let them then, indulge me, while I say that, easy as they may feel in the enjoyment of those spiritual privileges for which they liberally pay in their well-furnished places of worship, there rests on them a heavy burden of responsibility touching the poor against whom those places are virtually barred. The City-Mission Society offers to be their almoner in remedying this crying evil. Can they act a truly Christian part, unless they bring the requisite portion of their worldly substance to the good work of sustaining this Society in its holy enterprise? They possess the means. No one well acquainted with facts will deny this. As long then as this Society, as at present, but partially and inefficiently answers the good ends of its establishment, so long must guilt rest upon the Churchmen of this city, proportioned, in individual cases, to individual ability to remedy the evil.

On the fifth Sunday after Trinity, June 29th, in St. Thomas' Church, in this city, I admitted to the order of Deacons, Peter S. Chauncey, John F. Messenger, Henry Tullidge, Henry Lockwood, Nathan W. Monroe, (received as a candidate, on a letter dimissory from the Bishop of Massachusets,) Edward N. Mead, Edmund Embury, and Marshall Whiting, of this Diocese; and also, at the request and on behalf of the Bishop of Maryland, Robert L. Goldsborough, of that Diocese; and at the same time, to the order of Priests, the Rev. John Dowdney, Deacon. The interest of this unusually large ordination was greatly increased by the presence of the Bishop of Connecticut, who, at the same time, admitted to the order of Deacons two candidates of his own Diocese. He also did me the favor of preaching the sermon, and performing the greater part of the ordination service. The gentlemen then ordained Deacons had all received the honors, and thus become enrolled among the alumni, of our General Theological Seminary, at its Commencement on the preceding Friday; and the Deacon then raised to the Priesthood, had, the year before, been admitted to the same relation to that institution. The solemnities of this day, therefore, were a very fit termination to the exercises of the preceding week.

Mr. Chauncey has been appointed to the charge of Christ Church, Rye, Westchester county, vacated by the resignation of the Rev. William M. Carmichael, whom, on the twelfth Sunday after Trinity, I instituted into the Rectorship of St. George's Church, Hempstead, L. I. This office has been resigned by the Rev. Richard D. Hall, who has since taken a letter of dismission to the Diocese of Pennsylvania; but as I have not been apprized of his reception into that Diocese, I cannot record the change of his canonical residence.

On the day of Mr. Carmichael's institution, I baptized a child; administered confirmation and communion to a sick member of his parish, in presence of the Rector and sundry members of the Church; and in the evening preached in St. George's.

Mr. Messenger is the Minister of Christ Church, Walton, Delaware county.

Mr. Tullidge has an appointment as Missionary to Galena, Illinois, and Mr. Lockwood to China, in the employ of the Domestic and Foreign Missionary Society of our Church.

Mr. Mead is the Minister of St. Paul's Church, Sing Sing, and Zion Church, Greenburgh, Westchester county.

Mr. Embury is the Missionary at Turin, Lewis county.

On Thursday, July 3d, I laid the corner-stone of St. Paul's Church, Tompkinsville, (the quarantine ground) Staten Island. It grieves me to record that the Rev. brother, Mr. William P. Curtis, under whose pastoral charge this new parish was flourishing well, and promising to be an important part of the Diocese, has since departed this life. He had recently removed from the Diocese of Connecticut; and I had good hope of his contributing not a little to the interests of the Church in this section of Christ's fold. Another determination, however, was made by the wise and good Judge of all. His is the only death which, thank God, I have to record of the clergy of the Diocese during the past year. It occurred under circumstances which render it a most serious lesson. Our brother, my Reverend Brethren, had but a few hours notice of his call to eternity. A fellow probationer, my Brethren all, was summoned to his account with a suddenness which would hardly have afforded time for the remedy of any defect in preparing for that awful event. O let us not fail to lay these things deeply to heart, and seriously to ask, each one of his own conscience, who, in such case, would be prepared to meet his God.

On the ninth Sunday after Trinity, July 6th, in St. Andrew's Church, in this city, the Rev. Abram B. Hart, Deacon, the Minister of that church, was admitted to Priests' Orders. One of the Presbyters, who, in this case, united in the laying on of hands, was the Rev. Samuel A. Warner, of the Church of England. Such instances of inter-communion between Churches so nearly allied in their spiritual constitution and character, must be truly grateful to every mind, whose Christian views are derived from primitive Christian principles.

Mr. Warner has since, by complying with the canonical requisites, become a Presbyter of this Diocese.

(*To be continued.*)

MISSIONS.

MISSIONARY MEETING.

From the Christian Watchman.

The Massachusetts Episcopal Missionary Society held its annual meeting on Wednesday, October 15, at Boylston Hall, the temporary place of meeting of Grace Church; and in the evening a public meeting of the friends of the missionary cause was held at the same place.

The evening meeting was opened with prayers, by the Right Rev. Bishop Griswold, the President of the Society; and the choir then chanted the *Gloria in excelsis*, accompanied by the splendid organ of the Handel and Haydn Society.

Rev. Zachariah Mead, the Rector of Grace Church, and Secretary of the Society, then read a circular from the Executive Committee to the several Episcopal parishes in this State, accompanying the proceedings of a preceding meeting of the Society, and the doings of the Executive Committee.

Resolutions were then offered and seconded by Rev. Theodore Edson, Rector of St. Ann's Church, Lowell, Rev. E. M. P. Wells, Rector of St. Matthew's Church, Boston, Rev. William Croswell, Rector of Christ Church, Boston, Rev. Jonathan M. Wainwright, D. D., Rector of Trinity Church, Boston, Rev. Alfred L. Baury, Rector of St. Mary's Church, Newton, and Rev. John A. Vaughan, Rector of St. Peter's Church, Salem. The addresses of these reverend gentlemen showed their deep interest in the cause of missions, and their determination that it should not languish, if in their power to prevent it.

Rev. Mr. Wells, in his usual eloquent and impassioned manner, pointed out the duty of Episcopalians to support this Society, and promote the extension of the Episcopal Church; not to aid the cause of a *sect*, but to extend what we conscientiously believe to be the cause of Christ and his Church.

Rev. Mr. Croswell showed, that while the Society, under its former organization, was entitled to the warmest support and patronage of the members of the Church, it continues to possess the same claims under its new organization. The principal alterations to which he alluded, were, the severance of the Boston City Mission from this Society, and the vesting the appointment of all the missionaries of the Society in the Bishop. He showed that the former alteration was auspicious to the cause of the City Mission, and warmly desired by its friends; and that the latter was in strict agreement with Scripture, and that ancient and most wholesome precept of Ignatius, the disciple of St. John, "Do nothing without the Bishop." As now constituted, the members of the Society might continue to have confidence in the correct and useful appropriation of its funds.

Rev. Dr. Wainwright said, he did not think it proper at such a meeting to urge upon Christians the duty of supporting the missionary cause. Were it necessary to do that, it would be necessary to begin at the foundation, and show that it was their duty to be Christians,—what it was to be Christians,—and the duties incumbent upon Christians. That Christians were bound to support missions, was a self-evident proposition; and he should not insult the very respectable audience then before him by an attempt to prove it. *They knew* that it was their duty to administer to the spiritual wants of their less favored brethren; and they knew also, that it was their duty to act promptly in contributing to their relief. Every Christian, whose heart was warmed with love to God and man, must be friendly to missions. He spoke of the intimate connexion between domestic and foreign missions: and did not think there was any other difference between them than that necessarily caused by the comparative nearness to, or distance from us, of the places where they were established. The missionary spirit must begin in the heart of each individual, and should extend to the remotest regions of the earth. Radiating like light, its effects would naturally be stronger and more powerful near the centre, than at a great distance from it; but the spirit was the same, only different in degree; as the rays of light were stronger near the source of light than at a great distance from it. He suggested, that instead of scattering the funds of the Society among a great number of small, and comparatively unimportant parishes, to each clergyman of which but a beggarly pittance could be allowed, the Society should select some prominent and important stations, and place there clergymen of high and commanding talents and known qualifications for usefulness; and give them ample salaries for two or three years, so that they should have no care for their temporal provision, and be under no obligation to their immediate hearers for their support. If any thing could be done at these points, three years would effect it; and then the missionaries could be sent to other places where their services would be equally important and useful. These parishes, at the end of three years, if ever, would not only be able to support themselves and relieve the Society from any burden on their account, but would be able to contribute toward sending missionaries to other important stations. We think there is much sound sense in this idea of the reverend speaker, and would be glad to see it acted upon. The scanty pittances which are so frequently the sole support of our missionaries, too often serve only to "galvanize into a sort of spasmodic vitality" feeble parishes which soon after languish, linger, and often die, for want of support. These things ought not so to be.

Rev. Mr. Vaughan spoke much of the importance of cultivating a missionary spirit, as a means of promoting personal piety. This we have ever considered as one of the most interesting features of the missionary spirit; and if we were able to advocate the cause on no other grounds than this, we would say that the more interested any Christian is in the cause of missions, the more will his heart be imbued with the spirit of personal piety: and we would, therefore, urge upon every professing Christian, on his own personal account, a zealous engagedness in this cause.

We have not room to notice the remarks of the other speakers. A collection was taken up at the close of the exercises; and though the audience was small, about $240 were collected and subscribed.

The officers of the Society for the ensuing year are—Rt. Rev. Alexander V. Griswold, D. D., *President*, Rev. Asa Eaton, D. D., Rev. John S. Stone, and Rev. Theodore Edson, *Vice-Presidents*, Mr. F. H. Simpson, *Treasurer*, and Rev. Zachariah Mead, *Secretary*.

From the Missionary Record for November.

GREEN BAY MISSIONS.

(*Continued from page 756.*)

Fifty children will be as many as two instructers can well teach. When the number is limited as proposed, the charge will be practicable, the annual expense always with great exactness known, and if the measures suggested by us for the future more economical management of the fiscal concerns of the Mission should be adopted, it will commend itself to the general regards of the Church.

Past Benefits of the Mission.

The Rev. Mr. Cadle, with no peculiar preparation for such duties, has had devolved upon him the keeping of all the accounts of the Mission, and the copying and transmission of them to his constituents, and beside the general superintendence and correspondence, daily attention to the multiplied details incident to such an establishment. He has had embarrassing difficulties to encounter in its pecuniary concerns, and in obtaining needful supplies, and beside a weight of secular cares sufficient for the consumption of his whole time, has had to prepare for public services as a minister and missionary, not only at home, but in the neighborhood, without any one to share in or lessen, in any respect, these labors. On this head, we refer the Committee to extracts from his private journal, and his written answers to inquiries made by us, both of which are herewith submitted.

It is also to be considered that the Mission was only commenced five years ago, that its earliest operations were conducted under many disadvantages for want of suitable accommodations, that the first building was only commenced in 1830, and the addition not completed until 1832, so that, in fact, it may still be considered in its infancy; when it is further considered, that the children, on their first introduction, are almost in every instance unacquainted with the English language, and that but a small proportion of them are of an age and capacity to receive religious impressions of a lasting character—that many have been withdrawn before their arrival at such an age—that from their previous habits, and too often the vicious examples of their parents, they have required the correction of many faults, not generally found in more civilized communities—and that there is, to a greater or less extent, constantly in exercise, an external influence of an unpropitious kind—we cannot be much surprised that more signal fruits of the labors of the superintendent and teachers have not hitherto appeared. Many difficulties, however, are in a course of gradual removal—and we ought not to question that, if *we* continue faithful, God will yet command his blessing on our persevering labors for his glory and the good of souls. If the spiritual oversight and care of the Mission shall be hereafter entrusted to an intelligent and devoted clergyman, without the imposition upon him of such harassing temporal cares as have impeded the usefulness of the late superintendent, it may be hoped the result of his exertions will be seen in more clearly marked cases of the devotion of youthful hearts to God. At the Mackinac Mission, which we visited on our way to Green Bay, its superintendent informed us, that, in eleven years, there had been only thirty additions to the communion of the Church from the school, the same causes having obstructed the influence of religion on the minds of the pupils at that station as with us.

Yet we by no means design to represent our Mission at Green Bay as unproductive of good. It has produced beneficial results both of a direct and indirect kind.

In the visitation of sickness, which deprived the Mission of several interesting pupils last spring, from the narratives of those who attended their death beds, we are persuaded there were not wanting evidences of an encouraging kind in some, that they left the world with a hopeful dependence on the merits of a crucified Saviour. We are assured also, that in many of the pupils who have left the Mission, and in many who remain, much promising improvement in moral character and correct deportment, as well as advancement in learning, has been, and is witnessed. In the Holy Scriptures, which make a considerable part of their daily reading, and in the admirable epitome of the doctrines and duties of our holy region, taught in the catechism of the Church; in the morning and evening, religious exercises of each day, and in the instructions of the Lord's day, they enjoy advantages, which we would fondly hope cannot be unproductive of good. We found our personal instructions listened to with seeming interest; and our examination of the schools left on our minds a favorable impression of the intelligence of the elder pupils on religious subjects. These schools certainly present a field worthy of assiduous culture, and we trust will not fail to employ the most zealous attention and prayers of that ministry of Christ to whom the charge of them shall be now committed. We feel unspeakable solicitude that direct and constant efforts be hereafter used to give a practical influence to all the religious instructions of these schools, as the best means, under the Divine benediction, of accomplishing the great object of all Christian Missions, the salvation of immortal souls.

The influence of our Mission, and of the ministerial labors of its late superintendent, has been favorable on the place of its location. It has tended to maintain in many minds an attachment to Protestant principles in a population chiefly Roman Catholic, and has excited much friendly feeling toward the doctrines, order, and worship of the Episcopal Church. It has in various ways had a favorable influence on the morals of the community, and been particularly useful in promoting the observance of the Sabbath day.

At Fort Howard, a respectable company of officers and soldiers have always been ready gratefully to receive our missionary, though only a very small number of them are professedly connected with our Church.

At Navarino, a regular congregation is organized under the name of Trinity Church, who are anxious to be supplied with a rector. We are charged by them to represent this desire to the Committee, and to urge them to use every endeavor to send them a missionary. Little doubt need be entertained, if a suitable clergyman be sent to Navarino, that a Church, with some assistance from abroad, will soon be built, a considerable proportion of his support be paid by the congregation, and thus the interests of our Church be there firmly established.

At Menomineeville, a small congregation is also organized, under the name of Christ Church, and attend service on Sunday at the mission-house.

The Roman Catholic Chapel, and these infant establishments of our Church, the fruit of the labors of our missionary, are all the means of sustaining public worship at Green Bay, where the influence of the Gospel is so much needed.

(*To be continued.*)

VARIETIES.

Wolff, the Missionary.—Through the politeness of the Rev. Mr. Whittingham we are in possession of a number of the Philanthropist, a paper published at Calcutta, containing an extract from the journal of Mr. Wolff. Mr. Whittingham has also sent us, in manuscript, a portion of Mr. Wolff's journal, which has never been published. Parts of the manuscript are extremely interesting, and present Mr. Wolff to us in the light of an intelligent and catholic Christian, as well as an ardent missionary. It will appear in our next.

Sept. 24th.—Four miles and a half to Nadown, which is a considerable town inhabited by many Cashmere colonists, built close to the river Beyah,—the Hypnasis of the ancients. The Rajah Ishowdwer Singh sent his horse to bring me in and treated me very kindly. I found him in the field on horseback, surrounded by his soldiers, and just going to perform his devotion to three fakeers, who were sitting naked in the hole of a rock, on the shore of the river Beyah. These creatures desired me to sit down, but not to come too near them, and presently we had the following conversation:—Myself—Do you understand Persian? Fakeer—Ramjee said to Hunooman his servant,) "How do you know me?" Hunooman replied, "One way is this, I am your servant,—2d, I and you are one,—3d, I love you very cordially;" then the Fakeer continued—He that knows God knows every thing. Myself—Of what caste are you? Fakeer—Of none.

I then proclaimed to him our Lord Jesus Christ, and asked him how many years he had been a fakeer. He replied, that he had always lived in God and should never die; for that as old garments were exchanged for better, so the man of God laid aside his old body, and put on a new one. This was beautiful! but, alas! there was in the man an overbearing pride; and a peevishness that ill assorted with his speech: frequently when I wished to say something, he would exclaim, "Be silent and listen!" However, I found opportunity to declare to him that there is only one name given under heaven by which men can be saved; even the name of Jesus Christ our Redeemer, God blessed for ever.

This unhappy peevishness exists more or less in all those who live in continual mortification of their bodies: even the great St. Jerome was not free from it, so that he himself said, that he every where carried about the old St. Jerome with him. In the tempers of some men, it is mixed up with much ridiculously inconsistent pride: I remember when at Tivoli, near Rome, conversing with a monk who, with a face of much sorrow, told me that he was a great rascal and the chiefest of sinners,—worse than Judas Iscariot and altogether vile. I said to him in reply, "Alas! my poor friend, it is but too true," and then the man got very angry, and would not talk with me any more. Indeed, I have seldom met with a really cheerful and happy monk, and I myself never was more sulky in my life than when I lived an exile from Rome, in the convent of Val Sainte, daily reciting the words "Jejunabis et plorabis, cras enim morieris!!" True peace of mind dwells not in the cold seclusion of a cloister! That joy passing understanding which the world cannot give, is yet to be obtained in the world, by those who, renewed by the Holy Spirit, go actively about to do good to their fellow-creatures; showing the wonderful things of God, and preaching the glad tidings of the Lamb that taketh away the sins of the world, either as missionaries abroad, or as faithful servants in that circle within which God's providence has placed them; the monarch on his throne, and the poor man in his cottage, so they but love Christ and live in Christ, may alike feel that peace of mind, and "rejoice in the hope of the glory of God."

Being in the land of Hindoostan, and surrounded by such Sanscrit scholars as Carey, Wilson, Marshman, and Mill, I am almost afraid to attempt a description of this great nation, especially as I am myself ignorant of the Sanscrit language. However, I will endeavor to state faithfully what I learnt from different Brahmins about their religion, and should I have been misinformed, or should I have drawn false conclusions from the information I received, I shall be most obliged to the above-mentioned masters for correcting me.

Two Brahmins, named Dobnoo Shah and Jouala Rena, gave me the following information; to the first I presented a Hindoostanee New Testament. Jouala Rena was an old and venerable Brahmin, and he had been at Calcutta for some time.

The Hindoos are divided into four classes.

Brahmin, - - - - - -	Priesthood.
Khateree,[*] - - - - -	Soldiers.
Beys or Banean, - -	Shopkeepers.
Shootur, - - - - - -	Peasantry.

Brahmah was created by God before the world existed, and by Brahmah the world was created.

Vishnoo is the Preserver.

Sheef is the Destroyer.

Dobnoo Shah and Jouala Rena added, that these three are one.[†] They asked me what religion I professed; to which I replied, "God is one, and Jesus is the Son of God. This Jesus died for our sins, and rose again, and he shall come again, and reign upon earth 1000 years, when all nations shall believe in him and worship him."

Jouala Rena.—"To what quarter do you turn your face when you are praying?"

Myself.—"Toward the east and the west, the north and the south, for God is from the rising of the sun to the going down thereof."

Jouala Rena.—"The unlearned Hindoo turns his face toward the east, for the Ganges, Juggurnath, Batra, and Kashee, (Benares,) are toward the east; but he that is learned does as you do."

Myself.—"Why do you worship idols?"

Jouala Rena.—"He that can make God certain in his heart does not worship idols; but the unlearned remembers God by means of an idol."

Myself.—"But I have heard Hindoos declare that the stone called Salgram was God."

Jouala Rena.—(Pointing to a piece of wood.) —That is God; for you cannot look at a thing where God is not! in which the power of God is not visible."

Myself.—"God is every where, but not every thing is God. You may as well say that this couch is man, for it was made by the power of man, and the power of man is visible in it."

Jouala Rena.—"You yourself have images; for you have a book, which is an image of the thoughts of God."[‡]

Myself.—"This image was given by God; but we do not worship our Bible, nor do we worship God through the Bible; neither do we say that the book is God, on account of its containing the oracles God."

Jouala Rena.—"The Chinese have images."

Myself.—"They are wrong."

Dobnoo Shah.—"There are many roads to Lahore; one is by the way of Buttaankôt; another by Kishtewaur, and another by Cashmere. Thus there are many ways to God, and all will come to God who pursue a certain road."

Myself.—"But there are some roads to Lahore very dangerous; and there are some roads to God (especially those which he has not prescribed) very dangerous."

Jouala Rena.—"By what mark can a man know the good road."

Myself.—"By its fruits may the good tree be known. The Christians in Hindoostan have abolished tyranny, and the burning of women."

Jouala Rena.—"The Lord Sahib (Governor General) has done a good thing in abolishing the Suttee, and it is true that tyranny does not exist among Christians."

I then spoke with them about the internal evidences of Christianity,—how it fills the heart with holy love and adoration to God, and universal benevolence toward mankind, constraining men to go from sea to sea, and from shore to shore, for the good of their fellow-creatures. May the one true God bless the labors of his servants, and in his own good season turn the hearts of all nations to the knowledge of Christ their Saviour."

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[*] The Rajpoots, whose ancestors were Rajas, or Kings, are of the Khateree caste.

[†] I received a more enlarged account about Brahmah when at Cashmere, but I give my information according to the time in which I obtained it.

[‡] It is very remarkable that the same argument of a book being an image, was brought forward against the Reformers, by Bossuet in his "Histoire de la Variation de la Revolution."

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At "The Press," 46 Lumber-street, price 13 cents, The City of God: a Sermon, preached by Appointment, in Trinity Church, Newark, before an Annual Convention of the Church in the Diocese of New-Jersey, on Wednesday, May 28, 1834. By Henry M. Mason, Rector of St. John's Church, Salem. Printed by Request.

PUBLICATION OF THE ASSOCIATE ALUMNI,
For 1834.

The Episcopal Press have just published, price 25 cents,—The Evangelical Ministry Exemplified in the Apostle Paul; by the Rev. William L. Johnson, A. M. And An Inquiry into the Mode Employed by our Lord of Inculcating Moral or Religious Duties; by the Rev. H. R. Peters: Being the Sermon and Essay composing the Publication of the Associate Alumn for 1834. For sale at their Depository, No. 46 Lumber-stree

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